

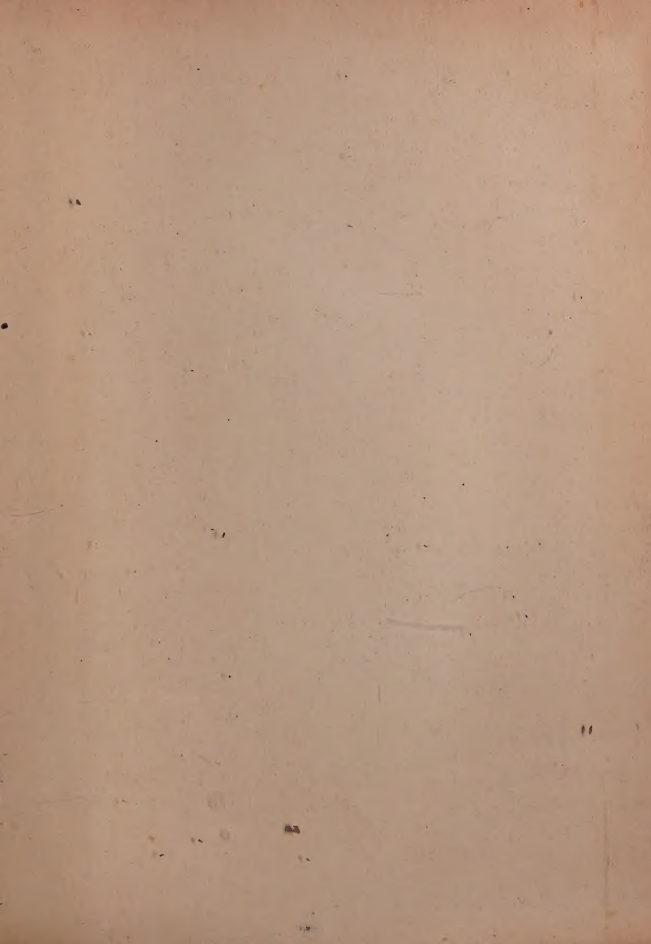
THE MODERN READER'S BIBLE

ST JOHN





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The Modern Reader's Bible

New Testament Series

St. John

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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED
IN MODERN LITERARY FORM

THE GOSPEL, EPISTLES, AND REVELATION

OF

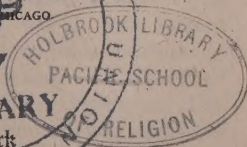
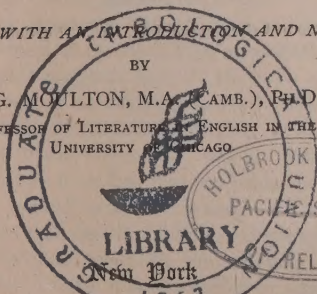
ST. JOHN

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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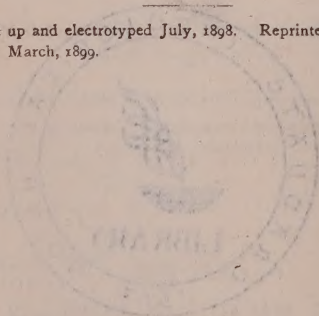
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INTRODUCTION

THE writings ascribed to St. John — *Gospel, Epistles, Revelation* — may be classed with the *Book of Deuteronomy* in the fact that they are, for New and Old Testament respectively, the storm centres of modern controversy. Over Johannine literature intricate and multiplied questions of genuineness and authenticity, of canonical authority, of theological exegesis, have at all times arisen, and divided the world of scholarship and religious thought. It will be understood that nothing of this controversy will be represented in the pages that follow. The Modern Reader's Bible has from the first excluded questions of authorship and textual history: this consideration of itself disposes of more than half the matter of disputation. Discussions of canonical questions are similarly excluded. From theology in a sense it is impossible to separate ourselves: the literature we call secular is imbued with religious thought, and Biblical writings cannot but be full of it. But the province of the present series ends just where the province of the systematic theologian begins: the formula-

tion of the thought contained in the sacred writings, and the comparison of scripture with scripture, belong to others; the Modern Reader's Bible is concerned with individual works, and aims only at presenting each under the most favourable conditions for its receiving the full illumination that the work can shed upon itself.

It may be not improper to inquire, how much is implied in this strictly literary presentation of Biblical works.

The first duty of the literary editor is to present each work as a complete whole. This is one of the statements that may be difficult through their very commonplaceness. A purely modern reader, accustomed to literary divisions which are mechanical and unmistakable, needs to be reminded that an ancient 'book' was not, as with us, an individual frame enclosing an individual picture, but rather a cupboard in which were heaped many literary works, usually without sorting. In dealing with Old Testament prophecy or philosophy by far the hardest task of the editor is to discriminate exactly where a particular literary composition begins and ends. Yet this would seem of greater importance than any matter of date or authorship. For literary impression is of the same nature as electrical or magnetic effect: an exact circuit of thought, neither too much nor too little, must be completed before the illuminating flash will follow. This matter of unity arises in connection with St. John's writing at only one point. Of the three epistles attributed to the apostle two are epistles of

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the simplest order, needing no comment. But the *First Epistle of St. John* has not a single mark of the epistle about it. The title is explained partly by the poverty of an unliterary tradition, which found no other designation ready to hand; partly again the reiteration of such terms as *little children, brethren, beloved*, suggested a body of hearers or correspondents to be addressed. But the whole spirit and matter of this work assimilate it to the literature of sacred meditation which in the Old Testament is termed wisdom; and the *Epistle of St. James* exists as a reminder, both that Christian matter may be conveyed in the Hebrew form of wisdom, and also how the *my sons* of the older sages is superseded by the *my brethren* of their New Testament successor. I have therefore presented this First Epistle as *The Wisdom of St. John*. It is here that the question of unity comes in. An epistle, presumably, would be continuous in thought from beginning to end. Wisdom literature, on the contrary, falls regularly into separate, independent, often brief meditations; it is the literary form that has its counterpart in the *Thoughts* of Pascal, or the early essay literature of our own Bacon, or Earle, or Feltham. Such a scheme of thought for John's epistle as Alford and other commentators elaborate is to the present editor wholly unconvincing: it is a rack on which the sequence of sentences is tortured, rather than a map indicating any real trend of thought. I have on the contrary divided the whole into the independent divi-

sions into which it seems to fall; and here, as in the wisdom books, I have endeavoured to give the assistance of a suitable title to suggest the point of each 'thought.' One remark may be added. Like the great wisdom book, *Ecclesiastes*, this *Wisdom of St. John* binds its independent sayings into a kind of unity by a common prologue and epilogue. The prologue—in phraseology that reminds every reader of the prologue to St. John's Gospel—announces the solemn purpose of what is to follow. And the epilogue, with its triple *We know*, enunciates three golden truths: these, it declares, make up the knowledge of the 'true God,' in opposition to which all else must be shunned as 'idols.'

When the various works have been separated, the next duty of an editor is to present each one in the exact literary form under which it is properly classified. It is manifest that a reader who attempted to follow a drama under the impression that he was reading a discourse would find himself in continual difficulties; and the same principle applies to differences which are less extreme than this. Such classification is not difficult in the case of our present author. The *Revelation* will be discussed presently. The *Gospel* is by its name relegated to a small literary species consisting of four works which neither have been nor can be paralleled. Yet amongst these four it is universally felt that the Gospel of St. John stands apart from the rest. In discriminating this last difference we are on

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sure ground, for we have the invaluable assistance of the authors' prefaces. No one could read the four verses of preface to *St. Luke*, and the eighteen verses of prologue to *St. John*, without understanding that widely diverse works were being introduced. *St. Luke* promises a carefully sifted narrative of accepted incidents and teachings of Jesus; *St. John*, in a style that may be called logical mysticism, elaborates a theological position which his gospel is to support. This prologue, once its peculiar form is caught, may be called clear, in spite of the profound matter with which it is dealing. It has a form that is common in wisdom literature of Old and New Testaments: the maxim, or gnomic text with expansion. Three such gnomic propositions stand out as the steps of a progression: to catch their full force they should be separated from the argumentative matter with which they are interwoven.

I

*In the beginning was the Word:
And the Word was with God:
And the Word was God.*

2

*And the Word became Flesh,
And dwelt among us,
Full of grace and truth.*

3

No man hath seen God at any time :

*The only begotten Son which is in the bosom of the
Father,*

He hath declared him.

The first of the propositions fastens attention upon the conception of the *Word*, a revelation in itself no less Divine than that which it reveals. The second describes the new dispensation inaugurated by this *Word becoming Flesh*. The third unites the other two in the conception, *Son*, and the thesis of the prologue is complete: Jesus, Son of God, only revealer of the Father. The first two propositions are supported with matter of evidence and expanded statement. On the third proposition which sums them up the whole Gospel that follows is the comment.

The third essential for literary presentation is that the work should appear with such structural divisions as are inferred from the particular work itself, and not determined by conventional or external considerations. It is in this connection that the ordinary versions of the Bible appear at their worst, chopping up literature of the most diverse character into uniform divisions, under which no principle can be discovered, unless they may be called dosilogical. On other grounds stout defenders of the older versions are still to be found; but I have not yet met anyone who

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thinks the chapters and verses of the Bible 'inspired.' Yet I doubt if the full importance of this consideration is commonly realised: the mechanical presentation is fatal to what would seem the most important of all literary exercises—the reading of a whole work at a single sitting. Two different modes of exegesis invite the student: one studies the whole in the light of the details, the other the details in the light of the whole. The first is the method of commentators: they seek to come to close quarters with each successive clause, and concentrate upon it light from all departments of investigation, confident that to master the details is to know the whole. Indeed, such method has usurped to itself the title of 'thorough'; and the student easily accepts the description, conscious of the labour with which he has followed, and the frequent sense of triumph over difficulties, and unaware how many of these difficulties and how much of this labour were created by the method of study he has adopted. The interpreter of the other kind takes his stand at such a distance that the whole work can be surveyed at once; he sweeps over the whole ground again and again, and yet again; at first with imperfect grasp and a sense of much that is passed over unexplained, yet with each repetition finding more and more resolve into the common unity, while from first to last he has been keeping firm hold of that foundation element of true thoroughness which we call perspective. Undoubtedly the best scholarship will keep side by side the

exegesis of perspective and the exegesis of detail: but in the present condition of Biblical study, in which concentration on 'verses' has almost smothered perception of literary 'works,' there is no question that it is the rapid survey of whole books that needs emphasising. And an editor who would assist this must not shirk the responsibility of dividing up again the writings of Scripture into their true structural parts.

The application of this principle to the present case seems to follow naturally from what has already been said. St. John's work is a gospel: accordingly, like the other gospels, it will be made up of the the Acts and Sayings of Jesus. But its prologue has set forth a very special purpose for the narrative: the support of a theological position. In accordance with this we find, as a fact, that the 'Acts' of Jesus become in St. John's narrative 'Signs,' and the 'Sayings' are all of the nature of 'Witness.' From this point of view the work falls into natural divisions: seven incidents constitute the Earlier Signs and Witness of Jesus, seven more his Signs and Witness to the Jews; four divisions comprise the Signs and Witness among his own Disciples, and the three phases of the final Passion and Resurrection history may again be treated as Signs and Witness.

The word 'sign' is of great importance in the history of prophecy. In its widest significance it is applied to the symbolical action which the prophet makes a starting

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point for his spiritual discourse. But often such prophetic emblems are acts of supernatural power, like the 'signs' which Moses wrought before Pharaoh; these 'signs of the prophet' are not only emblematical texts for his discourse, but also credentials of his Divine commission. As the history of prophecy progresses there is a tendency to exalt the latter conception of the sign as against the former, until the miracles of Elisha seem, in the narrative of *The Kings*, to be no more than wonders, and Jesus (in the other gospels) complains of an evil and adulterous generation that seeketh a sign. In St. John the usual names for what we call 'miracles' almost entirely disappear, and we read only of signs: it is in the spirit of the prologue that even the miraculous should be valued only for the spiritual revelation underlying it. The act of Jesus which might appear most like a mere wonder — the turning of the water into wine — is at once connected by the evangelist with the thought of the prologue: *This beginning of his signs did Jesus . . . and manifested his glory*. The miracle of healing at the pool of Bethesda attracts no note as a miracle: it is only the circumstance that the deed was done on the sabbath that makes it the foundation of discourse. Still more suggestive is the incident that follows. Jesus feeds a multitude with a few loaves, and walks upon the sea; the latter action is just as much 'miraculous' as the former: yet Jesus passes over unnoticed the wondering enquiry of the multitude as to the crossing the sea, and fastens atten-

tion only on the other miracle in which was latent the spiritual meaning of the bread that came down from heaven. He heals the man born blind with the words, *I am the light of the world*; he raises Lazarus in token that he is himself the resurrection and the life. The old prophets, amongst their emblem texts, would sometimes use a spoken parable instead of a symbolic action: it is noticeable that the only two parables of Jesus in St. John's Gospel, the parable of the Good Shepherd and of the Vine, are treated precisely like the miraculous signs, and made the starting point of spiritual discourses. The simple act of washing the disciples' feet is in the same way treated as a sign; while the concluding words of the gospel apply this same term to the appearances of Jesus after his resurrection, implying how each is significant of highest verity. In the other gospels the whole life of Jesus appears occupied with wonder working: St. John selects only such wonders as are spiritual signs.

The other leading thread running through this gospel is such presentation of incidents as will render them so much 'witness' to the doctrine of the prologue. It is interesting to note in what high sense the word 'witness' is used. John the Baptist and other disciples recognise the messiahship of Jesus: but the witness of this incident does not, to our author, lie in this testimony—for Jesus receives not witness from men. It lies in the signs from heaven of which the Baptist speaks, and even more in the

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high claims with which Jesus himself meets those who approach him. The cleansing of the temple is witness because it is "his Father's house" that Jesus thus purifies; again, because of the enigmatic references to the future which here and elsewhere are spoken, and which will be stamped with the evidence of fulfilled prophecy hereafter. In the conversation with Nicodemus the very words of the prologue are spoken by Jesus of himself. The incident of the Samaritan woman is witness, not because of the superhuman knowledge displayed by the Master, nor because of the acceptances of him as 'Saviour of the world,' but through the formal claims of Jesus himself to the name of Messiah; still more, in view of his joyful recognition at the close that the work committed to him by the Father was being accomplished. Rebuked for healing on the sabbath Jesus claims authority equal to that of the sabbath's founder; when his enemies see in him an approach to the supreme presumption of likening himself to Abraham, he replies, *Before Abraham was I am*. It is clear that the climax of witness, as St. John conceives the idea, is reached where the Master is alone with his disciples after the traitor has withdrawn, and thus unfettered by any element of opposition he pours out fully to them the truth as to the Father, and as to that Spirit to, be given hereafter in order to make the witness yet more complete.

But while such support of the prologue by signs and

witness is the dominant purpose of every single section, it must not be supposed that the fourth gospel is a theological argument. The purpose which appears most upon the surface is that of narrative. Compared with the other evangelists, if some of these are more particularly graphic in their descriptions, St. John leaves an impression that may be called dramatic. It is not vivid details of incident that distinguish him as an historian, so much as whole characters, situations, phases of movement. The personalities of Nicodemus, of the Samaritan woman, of St. John the Baptist, of the man born blind, of Mary and Martha stand out clear as we read. The swaying multitude, fluctuating through the Feast of Tabernacles between scepticism and excited homage; the officers unable to arrest for very impressiveness of their prisoner's words, the furious priests and Pharisees, the solitary voice of protest in the council itself; the sudden appearances of the Master to answer unspoken doubts, his mysterious departures in the teeth of attempts to arrest or stone; the joyous spectacle of the water poured out amid trumpet tones and merry dances, in memory of the miraculous stream of the desert, suddenly awed by a more majestic presence turning the lesson of the rite to his own high claims; the brilliant illumination of the temple courts suddenly made a background to one who cries, *I am the light of the world*: all this movement of incident makes the Feast of Tabernacles as we here read it an act in a drama. Not less

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dramatic is the sudden sense of treachery among friends which seems to overpower the Master in the Last Supper, until amid a hush of expectation Judas has retired, and the words *It was night* transport us to the perfect peace of the last farewell. Perhaps most dramatic of all is the appearance before Pilate, as St. John moulds the incident. On the one side we have priests and rulers nervously pressing to get their dangerous enterprise finished in order that they may keep the feast after all; on the other hand, Jesus stands wrapped in a silent severity that will offer no defence in an insincere trial. To these is added the Roman, embodiment only of material power that knows no spiritual world. Pilate seems divided, between gross desire to insult the despised Jewish people, and rude recognition of a majesty he cannot understand in the solitary figure before him. Now he makes attempts to release the prisoner; now he has the man whom he would release as innocent scourged and crowned in order to give point to his scorn, *Behold your King! shall I crucify your King?* The Jewish rulers become more and more eager, for it is the sixth hour on this the day of Preparation; and dangerous references to Cæsar force Pilate to give the accusers their will. But to the last he is true to his scorn, and over the cross of shame he inscribes *King of the Jews*, and will not be persuaded to alter it. It is in the middle of this incident that the most dramatic point is reached. The judge's question, *Art thou the King of the Jews?* seems to chime

with something in the inner thoughts of the prisoner. At first Pilate's answer when Jesus makes reply shows how little was implied in the former enquiry, and Jesus simply explains to the Roman that his kingdom is not of the world his judge understands. But when the forlorn majesty of the persecuted Master draws the rejoinder, *Art thou a king?* then the chord that has been stirred in the heart of Jesus vibrates in ringing tones: Pilate has indeed spoken the word; a KING he is, born to this very end, to bear witness to the truth, while all that are of the truth become his subjects. It is but a moment's flash of spiritual witness: Pilate's *What is truth?* brings back the commonplace darkness of the world that is outside, and the severe silence is resumed.

It may be added that when the gospel has been brought to a formal conclusion with what is a reiteration of the purpose laid down in the prologue—*These [signs] are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name*—there is added yet another incident by way of epilogue, an incident of quite a different kind to the rest. It is no more than a personal reminiscence. One of the appearances of the risen Jesus to his disciples is related; and the incident ends with the retirement of the Master and Peter. But 'the disciple whom Jesus loved' appears inclined to follow, and when Peter enquires about him the Master answers: *If I will that he tarry till I come, what is that*

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to thee? The narrative proceeds to the simple explanation that the phrase *tarry till I come* had given rise to an idea that this disciple was destined not to die: the writer points out that the words of the Master had no such significance. At this point an anonymous commentator has added this reflection: *This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.* The reflection is one that might occur to any reader: its purport is merely to identify the hero of the incident just related, and consequently 'the disciple whom Jesus loved,' with the author of the whole book to which this is epilogue: such identification, the note proceeds to say, is authority enough for accepting the truth of the book.

The Revelation is to be described as a rhapsody: and the best preparation for its study is to read the Isaiahan rhapsody of *Zion Redeemed*, or Isaiah's *Vision of Judgment*; or the rhapsodies of Amos, of Joel, of Habakkuk; or, what is closer still, the Visions of Zechariah. Such rhapsodies exhibit the fusion of all literary forms together, now one form predominating, now another. In the present case there is approximation to the epic in the flow of narrative, broken by little dialogue; there is none the less an approach to dramatic form in the linked succession of visions, which follow like the acts of a drama. It is most important however in interpreting to discard all idea of

succession in time as separating these visions. Like the sections of *Zion Redeemed* each part is complete in itself, and covers the whole field; like the sections of Isaiah's *Vision of Judgment* the succession of parts may suggest graduation of intensity, and a new vision may be the climax of that which has preceded.

Of what nature is the matter presented to us in this chain of visions? The word 'Revelation' is to describe it. The dwarfed sense of the word 'prophecy' in modern speech leads most readers (and interpreters) to fasten upon a revelation of the secrets of the future. But Old Testament history and prophecy make prominent another kind of revelation—the unveiling of the ideal, as when the pattern of things sacred was unfolded to Moses in the mount. With both these conceptions of 'revelation' the present work is in harmony. But the title has a fuller meaning yet, that is best conveyed by a phrase of the book itself, one which sums up the spirit of the whole in a single clause: *The testimony of Jesus is the spirit of prophecy*. That the whole mystery of Divine dispensations finds its meaning in the sacrificial work of 'the Lamb' that was slain, this is the 'revelation' in which past and future, history and ideal, are harmonised. Hence it is that in this series of symbolic visions the symbolism is mainly that of the old prophets, revived, imbued with new meaning; symbol is linked with symbol, and separate jewels of Old Testament imagination concentrated in diadems of light,

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to make adornment for this final outpouring of the prophetic spirit. The very structure of the poem seems to adapt itself to this one thought. In a form that exactly corresponds with the structure of Joel's rhapsody, the seven visions of St. John's Revelation seem in their line of succession to trace the figure of an arch, the keystone of this arch, or foundation of the whole structure, being the master thought of the prophecy.

I. The Sealed Book and
the Lamb

II. The Powers of Judgment

III. The Seven Trumpets: Judgment
Imperfect and
the Mystery of
Prophecy

IV. SALVATION: THE KINGDOM OF
THE WORLD BECOMING THE
KINGDOM OF CHRIST

VII. The Lamb's
Bride, the
New Jerusalem

VI. The Word of
God and the
Thrones of
Judgment

V. The Seven Golden
Bowls: Judgment Consummated and the
Mystery of
Babylon

From this central vision the symmetry of the whole succession of visions becomes clear; towards this centre the half solved mysteries of the earlier sections are pointing, from this as a foundation the later visions build up climax upon climax.

The Prologue is a flash of the glory that is to come. There is a theophany, vivid enough to recall the visions of Daniel, and charges to each of the seven churches of Asia. The form of this prologue takes us back to the rhapsody of Amos, where dooms are spoken to the seven nations with the same combination of recurrent formulæ and individual addresses. These opening and closing forms of speech, the one describing afresh each time the Divine speaker, the other enumerating the blessings that are promised, in their terms echo the symbols of the fuller revelation to which they are the prelude.

For the Revelation itself the apostle is, like Ezekiel, caught up in the Spirit into heaven. What Ezekiel saw in its moving radiancy is now unveiled in full splendour of repose: the Throne of Deity, rising out of the crystalline sea; around it lesser gradations of power—elders grouped round the Ancient of Days; life in its ordered forms and variety admitted within the circle: the whole is one ceaseless round of adoration, stretching from past to future eternities. The vision modifies itself to the seer's eye as a Book is seen in the hands of him who sits upon the throne, sealed with seven seals. With the intensity

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of dream emotion the seer weeps that none is able to unloose the seals of mystery, and a comforting voice announces that the 'Lion of the tribe of Judah' hath overcome to open the book. While the vision has thus grown into one strain of expectation there appears, no lion's form, but 'a Lamb standing as though it had been slain': and at once the imagery of the Isaiahan rhapsody, with the Baptist's application of it, comes rushing to our thoughts. The moment the Book has been taken from the hands of Deity the symphony of universal adoration becomes transferred to the Lamb; and with it there mingles suggestively a symbol not before seen, 'golden bowls full of incense, which are the prayers of the saints.' These final triumph tones leave us looking to the next vision for the unsealing of the whole mystery of God.

In this Second Vision the seven seals one by one are opened; and yet we are only carried forward on a further stage of expectation, pointing to what is still to come. With the opening of four seals, under symbolism that mingles the mystic horses of Zechariah with Jeremiah's fourfold types of doom, there appear Powers of Judgment, granted authority to act, yet not at present seen in action. With the fifth seal, the souls under the altar cry (as in *Zechariah*) for judgment, and are comforted with words of patience. The opening of the sixth seal masses together all the heralding woes of prophetic judgment into one single horror, and the Day of Wrath is actually break-

ing. Then judgment is restrained: as in Ezekiel's vision of the figure with a writer's inkhorn, so here forces of destruction are held back until the servants of God can be sealed on their foreheads. In orderly enumeration, as of the old ritual, we have the sealing of twelve times twelve thousand from the tribes of Israel: then, beyond all power of computation, breaks upon us the vision of the multitude out of every nation and kindred and tribe, arrayed in white robes and with palms of victory, while the harmonious phrases and exquisite imagery of the Isaiahan rhapsody link these with Jehovah's exiles guarded on their homeward march to Zion. Now only may come the opening of the seventh seal. At once heaven resolves into a great silence of expectation: the angels of the next vision stand ready with their golden trumpets, but there is no movement, save the incense prayers of the saints, ever going up before God.

With the trumpets of the Third Vision judgment begins to move on its course. The symbolism recalls the plagues of Egypt, mingled with conceptions from Isaiah and Jeremiah. With four soundings judgment is descending from above: yet it is but the 'third part' of earth, sea, rivers, sun and stars, that is smitten. A solitary cry of woe reminds that three soundings are still to come. At the fifth sounding judgment breaks out from beneath, and Joel's mystic locust hosts enhance their powers of torment: yet they are bidden to torment and not to kill. But this

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is only one of the later woes: two are yet to come. The sixth trumpet sounds, and powers of judgment are loosed at Euphrates (mystic centre of the earth), and pass down the four winds: but these also are to slay only the third part of men. Judgment thus imperfect seems to be reaching its climax when the 'strong angel,' crowned with heaven's radiance, stands on earth and sea, and cries with a 'great voice,' while not trumpets but the seven thunders utter their voices in unison. But, mysteriously, judgment is to be sealed up, and what the seven thunders have uttered is not to be known, though already the angel has proclaimed that at the sounding of the seventh trumpet 'is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.' Something of this gospel of all prophecy is vouchsafed to us who follow the vision, as the seer receives (after the fashion of Ezekiel) the little book that is sweet in the mouth and bitter in the belly, and is bidden to prophesy. What follows brings together Zechariah's symbols of the supreme powers of the old dispensation, suggestions of prophetic marvels like those of Elijah, martyrdom in the streets of that "Jerusalem which killeth the prophets," a coming to life such as recalls Ezekiel's vision of dry bones, ascent to heaven in triumph like Elijah's. It is borne upon us how this third vision, with its restraints of judgment and sealing of the end, is wrapped up with the imperfect glory of the law and prophets, and the worthies who with-

out those who were to come could not be made perfect. At this point sounds the seventh trumpet, and all heaven shouts the master thought of the whole Revelation: 'THE KINGDOM OF THE WORLD IS BECOME THE KINGDOM OF OUR LORD, AND OF HIS CHRIST.' The central Vision is ushered in, and the Mystery of Prophecy is to be unsealed in Christ.

So in this Fourth Vision the whole mystery of God is for the first time to be presented in its fulness. Isaiah's 'sign' of the virgin with child, and the Serpent of *Genesis*, unite their symbolism in magnified form to body forth the foundation and origin of this world contest. Again, Michael and his angels wage war in heaven against the Dragon and his angels; when the latter are cast to earth the whole contest is presented as when St. Paul saw it as a contest not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. The contest is next seen a conflict of temptation on earth where the Dragon wars with the woman and her seed. Concentration of worldly power against the truth is symbolised in such monstrous form as Daniel's visionary Beast rising out of the sea to war with the saints. Yet another phase of the world-wide conflict is darkly shadowed by another monstrous form, partaking alike the emblems of the Lamb and of the Beast: some spiritualisation of the world influence more deadly than brute force—

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a beast-like 'prophet' of the Beast. Only at the sixth phase of this vision does there appear what has been present from first to last, the Followers of the Lamb arrayed for war, with the names of the Lamb and of the Father on their foreheads. We are held in suspense by a threefold voice of expectancy, and then the climax comes. The cloud appears, and one like unto a son of man sitting upon it. Joel's symbols of the sickle cast to earth, and the terrible harvest that follows, portray the contest: but Joel's imagery is insufficient, and further touches from Isaiah give suggestions of treading the winepress, of rivers of blood reaching to the bridles of the horses. The glassy sea flushes with the hue of victory, and the triumphant hosts unite in the 'Song of Moses and of the Lamb'—the first Salvation of God's chosen people at the Red Sea grown into the final Salvation for all worshipping nations.

If succession in time, and not symmetry of thought, were the binding link of the rhapsody, this ought to be the close. As it is, the Fifth Vision appears as the parallel of the third: the prophetic symbol of the Bowl, or 'Cup of the Lord's Fury,' replaces the prophetic symbol of the Trump of Doom. But in place of imperfection we see judgment consummated, now that the foundation mystery has been unveiled. Again we have the symbolism of the plagues of Egypt, varied and intensified; again we have judgment successively above, beneath, at the central Euphrates. With the pouring out of the seventh bowl are heard the

words, *It is finished*: the whole mystery of God, which each Vision in its own way is unfolding, here is proclaimed as the mystery of BABYLON. Under that name detail after detail shows to be presented the actual Babylon of history, chief aim of Old Testament Doom Songs; equally under this name is seen portrayed mercantile Tyre, and every other city or empire which in its day has been a centre of the contest between the powers of the world and God.

As the fifth with the third, so the Sixth Vision is parallel with the second: there judgment was but potential, here it is seen enthroned. Other phases of the Divine dispensations have appeared, but the supreme thought is yet to be presented: that this world triumph is achieved by the Word of God alone, all other powers being but the instruments he uses. In this vision therefore we see but one white horse; he that rides upon it is named Faithful and True, Word of God, King of kings and Lord of lords: yet another name is known by none but himself. In rapid sequence the powers displayed in the former visions are conquered and bound: we have the First Resurrection, and millennial triumph of the faithful with their Christ. Then Satan is again loosed for a space, and a place is found for Ezekiel's far distant vision of the War of Gog and Magog. At length we have the great white throne, and the final judgment; Death and Hell are cast into the lake of fire: this is the second death.

The opening vision displayed the essential calm of Deity,

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before any disturbing ripple of mystery that craves solution had yet appeared before us. In the Seventh Vision there is a return to this repose, in a new heaven and earth, and all things made new: that peace which in Old Testament rhapsodies lies on the other side of judgment. The New Jerusalem of Ezekiel, with its perfect symmetries, makes symbolic framework for the commonwealth of God's redeemed servants; more attractive symbols still, drawn from the Isaiahan rhapsody, present the glories of precious stones and the Bride adorned for her husband. There is a return to Ezekiel in the river of the water of life, with its fruit trees and leaves for the healing of the nations. The last touch of symbolism in the whole book brings back the earliest symbol of *Genesis*: the Tree of Life is restored, and the Saints shall reign for ever and ever.

I have only sketched the movement of thought which is felt through this vision of unfolding visions. I cannot speak here of the many harmonies and contrasts, and intricate suggestions of symbolism, which play around the leading ideas.* I have endeavoured to give help

* In reference to a book in which the ordinary reader needs so much assistance I may suggest as helps (the late) Professor Milligan's *Revelation* (in the Expositor's Bible), and Canon T. L. Scott's *Visions of the Apocalypse* (the Donnellan Lectures for 1891-2: London: Skeffington and Son). — While the purpose of these works is necessarily theological, I mention them because they appear to me specially strong in literary analysis. The latter author has also published in pamphlet form a *Paragraph Version of the Apocalypse* (Dublin, Hodges, Figgis and Co.).

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towards these in my notes; no exhaustive treatment, but one that attempts some measure of fulness. For one whose task has been to edit successively for literary purposes all the books of the Bible it is natural to close the introduction to the present work with this reflection: that this final outpouring of prophecy is one that gathers symbolism from all over the field of Biblical literature in order to illuminate the thought which is conceived as making that literature a single unity.

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The text is, as usual, that of the Revised Version, the marginal alternatives being often adopted. For the use of it I express my obligation to the University Presses of Oxford and Cambridge. A reference table at the end connects the numbering of this edition with the chapters and verses of the Bible.

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THE GOOD TIDINGS

(GOSPEL)

OR

THE SIGNS AND WITNESS OF JESUS

ACCORDING TO

ST. JOHN

ST. JOHN

PROLOGUE

JESUS, SON OF GOD, REVEALER OF THE FATHER

I

EARLIER SIGNS AND WITNESS OF JESUS

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- ii. *The First Sign in Cana of Galilee*
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EPILOGUE

A PERSONAL REMINISCENCE



PROLOGUE

JESUS, SON OF GOD, REVEALER OF THE FATHER

I

IN THE BEGINNING WAS THE WORD:
AND THE WORD WAS WITH GOD:
AND THE WORD WAS GOD.

The same was in the beginning with God. All things were made through him, and without him was not anything made. That which hath been made was life in him; and the life was the light of men. And the light shineth in the darkness; and the darkness overcame it not.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world.

He was in the world, and the world was made through him, and the world knew him not. He came unto his

own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

2

AND THE WORD BECAME FLESH,
AND DWELT AMONG US,
(and we beheld his glory, glory as of the only-begotten
from the Father),
FULL OF GRACE AND TRUTH.

John beareth witness of him, and crieth, saying: This was he of whom I said, He that cometh after me is become before me: for he was before me.

For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ.

3

NO MAN HATH SEEN GOD AT ANY TIME:
THE ONLY BEGOTTEN SON WHICH IS IN THE BOSOM
OF THE FATHER,
HE HATH DECLARED HIM.

I

EARLIER SIGNS AND WITNESS OF JESUS

i. Witness of John and Other Disciples

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, 'I am not the Christ.' And they asked him, 'What then? Art thou Elijah?' And he saith, 'I am not.' 'Art thou the prophet?' And he answered, 'No.' They said therefore unto him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?' He said, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.' And they had been sent from the Pharisees. And they asked him, and said unto him, 'Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?' John answered them, saying, 'I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.' These things were done in Bethany

beyond Jordan, where John was baptizing. On the morrow he seeth Jesus coming unto him, and saith, 'Behold, the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water.' And John bare witness, saying, 'I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.'

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, 'Behold, the Lamb of God!' And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, "What seek ye?" And they said unto him, 'Rabbi' (which is to say, being interpreted, Master), 'where abidest thou?' He saith unto them, "Come, and ye shall see." They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, 'We have found

the Messiah' (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, "Thou art Simon the son of John: thou shalt be called Cephas" (which is by interpretation, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, 'We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.' And Nathanael said unto him, 'Can any good thing come out of Nazareth?' Philip saith unto him, 'Come and see.' Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael saith unto him, 'Whence knowest thou me?' Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered him, 'Rabbi, thou art the Son of God; thou art King of Israel.' Jesus answered and said unto him, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these." And he saith unto him, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

ii. The First Sign in Cana of Galilee

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, 'They have no wine.' And Jesus saith unto her, "Woman, what have I to do with thee? mine hour is not yet come." His mother saith unto the servants, 'Whatsoever he saith unto you, do it.' Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. And he saith unto them, "Draw out now, and bear unto the ruler of the feast." And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, 'Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.'

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

iii. *The Witness in the Temple*

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and there they abode not many days.

And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of merchandise." His disciples remembered that it was written, *The zeal of thine house shall eat me up*. The Jews therefore answered and said unto him, 'What sign shewest thou unto us, seeing that thou doest these things?' Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." The Jews therefore said, 'Forty and six years was this temple in building, and wilt thou raise it up in three days?' But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

iv. The Witness to Nicodemus

Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him,

‘Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.’

Jesus answered and said unto him, “Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God.”

Nicodemus saith unto him, ‘How can a man be born when he is old? can he enter a second time into his mother’s womb, and be born?’

Jesus answered, “Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh,

and whither it goeth : so is every one that is born of the Spirit."

Nicodemus answered and said unto him, 'How can these things be?'

Jesus answered and said unto him, "Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life."

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh

not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

v. The Second Witness of John

After these things came Jesus and his disciples into the land of Judæa: and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, 'Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.' John answered and said, 'A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.'

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen

and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

*vi. * The Witness to the Samaritans*

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judæa, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink." For his disciples were gone away into the city to buy food.

The Samaritan woman therefore saith unto him, 'How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?' *

* For Jews have no dealings with Samaritans.

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The woman saith unto him, 'Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?'

Jesus answered and said unto her, "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

The woman saith unto him, 'Sir, give me this water, that I thirst not, neither come all the way hither to draw.'

Jesus saith unto her, "Go, call thy husband, and come hither."

The woman answered and said unto him, 'I have no husband.'

Jesus saith unto her, "Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly."

The woman saith unto him, 'Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.'

Jesus saith unto her, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is spirit: and they that worship him must worship in spirit and truth."

The woman saith unto him, 'I know that Messiah cometh' (which is called Christ): 'when he is come, he will declare unto us all things.'

Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, 'Come, see a man, which told me all things that ever I did: can this be the Christ?' They went out of the city, and were coming to him.

In the mean while the disciples prayed him, saying, 'Rabbi, eat.'

But he said unto them, "I have meat to eat that ye know not."

The disciples therefore said one to another, 'Hath any man brought him aught to eat?'

Jesus saith unto them, "My meat is to do the will of

him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour."

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, 'Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.'

vii. The Second Sign in Cana of Galilee

And after the two days he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, "Except ye see signs and wonders, ye will in no wise believe." The nobleman saith unto him, 'Sir, come down ere my child die.' Jesus saith unto him, "Go thy way; thy son liveth." The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

II

SIGNS AND WITNESS TO THE JEWS

i. Sign at the Pool of Bethesda, and Discourse arising therefrom

After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool; which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity.

When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, "Wouldest thou be made whole?"

The sick man answered him, 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.'

Jesus saith unto him, "Arise, take up thy bed, and walk." And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said

unto him that was cured, 'It is the sabbath, and it is not lawful for thee to take up thy bed.'

But he answered them, 'He that made me whole, the same said unto me, Take up thy bed, and walk.'

They asked him, 'Who is the man that said unto thee, Take up thy bed, and walk?'

But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee." The man went away, and told the Jews that it was Jesus which had made him whole.

And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.

But Jesus answered them, "My Father worketh even until now, and I work."

For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them:

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the

Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

“I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these

things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

*ii. Sign of the Loaves and Fishes, and Disputation
arising therefrom*

After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. Now the Passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken

pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

And when evening came, his disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they

found him on the other side of the sea, they said unto him, 'Rabbi, when camest thou hither?'

Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed."

They said therefore unto him, 'What must we do, that we may work the works of God?'

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, 'What then doest thou for a sign, that we may see, and believe thee? what work-est thou? Our fathers ate the manna in the wilderness; as it is written, *He gave them bread out of heaven to eat.*'

Jesus therefore said unto them, "Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world."

They said therefore unto him, 'Lord, evermore give us this bread.'

Jesus said unto them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father

giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?'

Jesus answered and said unto them, "Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, *And they shall all be taught of God.* Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any

man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world."

The Jews therefore strove one with another, saying, 'How can this man give us his flesh to eat?'

Jesus therefore said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever."

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they heard this, said, 'This is a hard saying; who can hear it?'

But Jesus, knowing in himself that his disciples murmured at this, said unto them, "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not." For Jesus knew from

the beginning who they were that believed not, and who it was that should betray him. And he said, "For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father."

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Would ye also go away?"

Simon Peter answered him, 'Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.'

Jesus answered them, "Did not I choose you the twelve, and one of you is a devil?" Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

iii. Witness and Disputation at the Feast of Tabernacles

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the Feast of Tabernacles, was at hand.

His brethren therefore said unto him, 'Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.' For even his brethren did not believe on him.

Jesus therefore saith unto them, "My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled."

And having said these things unto them, he abode still in Galilee. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple, and taught.

The Jews therefore marvelled, saying, 'How knoweth this man letters, having never learned?'

Jesus therefore answered them, and said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?"

The multitude answered, 'Thou hast a devil: who seeketh to kill thee?'

Jesus answered and said unto them, "I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement."

Some therefore of them of Jerusalem said, 'Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.'

Jesus therefore cried in the temple, teaching and saying, "Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me."

They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning

him; and the chief priests and the Pharisees sent officers to take him.

Jesus therefore said, "Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come."

The Jews therefore said among themselves, 'Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?'

Now on the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Some of the multitude therefore, when they heard these words, said, 'This is of a truth the prophet.' Others said, 'This is the Christ.' But some said, 'What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?' So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and

Pharisees; and they said unto them, 'Why did ye not bring him?'

The officers answered, 'Never man so spake.'

The Pharisees therefore answered them, 'Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed.'

Nicodemus saith unto them (he that came to him before, being one of them), 'Doth our law judge a man, except it first hear from himself and know what he doeth?'

They answered and said unto him, 'Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.'

Again therefore Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

The Pharisees therefore said unto him, 'Thou bearest witness of thyself; thy witness is not true.'

Jesus answered and said unto them, "Even if I bear witness of myself, my witness is true: for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true: for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me."

They said therefore unto him, 'Where is thy Father?'

Jesus answered, "Ye know neither me, nor my Father: if ye knew me, ye would know my Father also."

These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, "I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come."

The Jews therefore said, 'Will he kill himself, that he saith, Whither I go, ye cannot come?'

And he said unto them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins."

They said therefore unto him, 'Who art thou?'

Jesus said unto them, "Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world."

They perceived not that he spake to them of the Father.

Jesus therefore said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath

not left me alone; for I do always the things that are pleasing to him."

As he spake these things, many believed on him. Jesus therefore said to those Jews which had believed him, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

They answered unto him, 'We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?'

Jesus answered them, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father."

They answered and said unto him, 'Our father is Abraham.'

Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father."

They said unto him, 'We were not born of fornication; we have one Father, even God.'

Jesus said unto them, "If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God."

The Jews answered and said unto him, 'Say we not well that thou art a Samaritan, and hast a devil?'

Jesus answered, "I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death."

The Jews said unto him, 'Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?'

Jesus answered, "If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad."

The Jews therefore said unto him, 'Thou art not yet fifty years old, and hast thou seen Abraham?'

Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."

They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

iv. Sign of the Man born blind, and the ensuing Controversy

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, 'Rabbi, who did sin, this man, or his parents, that he should be born blind?'

Jesus answered, "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and

made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of 'Siloam' (which is by interpretation, 'Sent'). He went away therefore, and washed, and came seeing.

The neighbours, therefore, and they which saw him aforetime, that he was a beggar, said, 'Is not this he that sat and begged?' Others said, 'It is he:' others said, 'No, but he is like him.'

He said, 'I am he.'

They said therefore unto him, 'How then were thine eyes opened?'

He answered, 'The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.'

And they said unto him, 'Where is he?'

He saith, 'I know not.'

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight.

And he said unto them, 'He put clay upon mine eyes, and I washed, and do see.'

Some therefore of the Pharisees said, 'This man is not from God, because he keepeth not the sabbath.' But others said, 'How can a man that is a sinner do such signs?' And there was a division among them.

They say therefore unto the blind man again, 'What sayest thou of him, in that he opened thine eyes?'

And he said, 'He is a prophet.'

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, 'Is this your son, who ye say was born blind? how then doth he now see?'

His parents answered and said, 'We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.' These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, 'He is of age; ask him.'

So they called a second time the man that was blind, and said unto him, 'Give glory to God: we know that this man is a sinner.'

He therefore answered, 'Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.'

They said therefore unto him, 'What did he do to thee? how opened he thine eyes?'

He answered them, 'I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?'

And they reviled him, and said, 'Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.'

The man answered and said unto them, 'Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.'

They answered and said unto him, 'Thou wast altogether born in sins, and dost thou teach us?' And they cast him out.

Jesus heard that they had cast him out: and finding him, he said, "Dost thou believe on the Son of God?"

He answered and said, 'And who is he, Lord, that I may believe on him?'

Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with thee."

And he said, 'Lord, I believe.' And he worshipped him.

And Jesus said, "For judgement came I into this world, that they which see not may see; and that they which see may become blind."

These of the Pharisees which were with him heard these things, and said unto him, 'Are we also blind?'

Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth."

*v. Parable of the Good Shepherd, and Dissensions
arising therefrom*

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life

for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

There arose a division again among the Jews because of these words. And many of them said, 'He hath a devil, and is mad; why hear ye him?' Others said, 'These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?'

And it was the Feast of the Dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, 'How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.'

Jesus answered them, "I told you, and ye believe not: the works that I do in my Father's name, these bear wit-

ness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one."

The Jews took up stones again to stone him.

Jesus answered them, "Many good works have I shewed you from the Father; for which of those works do ye stone me?"

The Jews answered him, 'For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.'

Jesus answered them, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father."

They sought again to take him: and he went forth out of their hand.

vi. Sign of the Raising of Lazarus, and Counsels of Death

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, 'Lord, behold, he whom thou lovest is sick.' But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, "Let us go into Judæa again." The disciples say unto him, 'Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?' Jesus answered, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him." These things spake he: and after this he

saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." The disciples therefore said unto him, 'Lord, if he is fallen asleep, he will recover.' Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Thomas therefore, who is called Didymus, said unto his fellow-disciples, 'Let us also go, that we may die with him.'

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, 'Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee.' Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day.' Jesus said unto her, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?" She saith unto him, 'Yea, Lord:

I have believed that thou art the Christ, the Son of God, even he that cometh into the world.'

And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died.' When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, 'Lord, come and see.' Jesus wept. The Jews therefore said, 'Behold how he loved him!' But some of them said, 'Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?' Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, 'Lord, by this time he stinketh: for he hath been dead four days.' Jesus saith unto her, "Said I not unto thee, that, if thou be-

lievedst, thou shouldest see the glory of God?" So they took away the stone. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me." And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth." He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, 'What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.' But a certain one of them, Caiaphas, being high priest that year, said unto them, 'Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.' Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So

from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

vii. Witness of the Multitude at the Entering into Jerusalem

Now the Passover of the Jews was at hand: and many went up to Jerusalem out of the country before the Passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spike-nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, 'Why was not

this ointment sold for three hundred pence, and given to the poor?' Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always."

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, 'Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.' And Jesus, having found a young ass, sat thereon; as it is written, *Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.* These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met

him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing : lo, the world is gone after him.

Now there were certain Greeks among those that went up to worship at the feast : these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew : Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit. He that loveth his life loseth it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will the Father honour. Now is my soul troubled ; and what shall I say ? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

There came therefore a voice out of heaven, saying, "I have both glorified it, and will glorify it again." The multitude therefore, that stood by, and heard it, said that it had thundered : others said, An angel hath spoken to him.

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgement of this world : now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all men unto myself." But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, 'We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?'

Jesus therefore said unto them, "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light." These things spake Jesus, and he departed and hid himself from them.

But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah said again, *He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them.* These things said Isaiah, because he saw his glory; and

he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.

And Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak."

III

SIGNS AND WITNESS OF JESUS AMONG HIS OWN DISCIPLES

i. The Last Supper

Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, 'Lord, dost thou wash my feet?' Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter." Peter saith unto him, 'Thou shalt never wash my feet.' Jesus answered him, "If I wash thee not, thou

hast no part with me." Simon Peter saith unto him, 'Lord, not my feet only, but also my hands and my head.' Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, — but not all." For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. —

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, *He that eateth my bread lifted up his heel against me.* From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. —

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." —

When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me."

The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, 'Tell us who it is of whom he speaketh.' He leaning back, as he was, on Jesus' breast saith unto him, 'Lord, who is it?'

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him." So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

He then having received the sop went out straightway. And it was night.

ii. Discourse of the Departure of Jesus and the Comforter to come

When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with

you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say unto you. A new commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter saith unto him, "Lord, whither goest thou?"

Jesus answereth, "Whither I go, thou canst not follow me now: but thou shalt follow afterwards."

Peter saith unto him, "Lord, why cannot I follow thee even now? I will lay down my life for thee."

Jesus answereth, "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you: for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself: that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?"

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father but through me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."

Philip saith unto him, 'Lord, shew us the Father, and it sufficeth us.'

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father: how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do: because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him: for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more: but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth

me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Judas (not Iscariot) saith unto him, 'Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?'

Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence."

iii. Parable of the Vine: Relation of the Disciples to their Master and to the Father

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

"Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his

friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made knowh unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another.

“If the world hateth you, know ye that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, *They hated me without a cause.* But when the Comforter

is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me : and ye also bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues : yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you.

“And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me ; and none of you asketh me, Whither goest thou ? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement : of sin, because they believe not on me ; of righteousness, because I go to the Father, and ye behold me no more ; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth : for he shall not speak from himself ;

but what things soever he shall hear, these shall he speak : and he shall declare unto you the things that are to come. He shall glorify me : for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine : therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more ; and again a little while, and ye shall see me."

Some of his disciples therefore said one to another, 'What is this that he saith unto us, A little while, and ye behold me not ; and again a little while, and ye shall see me : and, Because I go to the Father?' They said therefore, 'What is this that he saith, A little while? We know not what he saith.'

Jesus perceived that they were desirous to ask him, and he said unto them, "Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow : but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall

ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled. These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father."

His disciples say, 'Lo, now speakest thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.'

Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

iv. Jesus' Prayer to the Father for the Disciples

These things spake Jesus; and lifting up his eyes to heaven, he said, "Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with

them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not ~~of~~ the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father,

the world knew thee not, but I knew thee ; and these knew that thou didst send me ; and I made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them, and I in them."

IV

THE PASSION AND RESURRECTION OF JESUS

i. The Arrest and Witness before the High Priest and Pilate

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the

word might be fulfilled which he spake, *Of those whom thou hast given me I lost not one.* Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, "I have spoken

openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said." And when he had said this, one of the officers standing by struck Jesus with his hand, saying, 'Answerest thou the high priest so?' Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" Annas therefore sent him bound unto Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: and straightway the cock crew.

They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the Passover.

Pilate therefore went out unto them, and saith, 'What accusation bring ye against this man?'

They answered and said unto him, 'If this man were not an evil-doer, we should not have delivered him up unto thee.'

Pilate therefore said unto them, 'Take him yourselves, and judge him according to your law.'

The Jews said unto him, 'It is not lawful for us to put any man to death;' that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered again into the palace, and called Jesus, and said unto him, 'Art thou the King of the Jews?'

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, 'Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?'

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate therefore said unto him, 'Art thou a king then?'

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, 'What is truth?'

And when he had said this, he went out again unto the Jews, and saith unto them, 'I find no crime in him. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?'

They cried out therefore again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber.

Then Pilate therefore took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.

And Pilate went out again, and saith unto them, 'Behold, I bring him out to you, that ye may know that I find no crime in him.' Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, 'Behold, the man!'

When therefore the chief priests and the officers saw him, they cried out, saying, 'Crucify him, crucify him.'

Pilate saith unto them, 'Take him yourselves, and crucify him: for I find no crime in him.'

The Jews answered him, 'We have a law, and by that law he ought to die, because he made himself the Son of God.'

When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, 'Whence art thou?'

But Jesus gave him no answer.

Pilate therefore saith unto him, 'Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?'

Jesus answered him, 'Thou wouldest have no power

against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called 'The Pavement,' but in Hebrew, 'Gabbatha.' Now it was the Preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, 'Behold, your King!'

They therefore cried out, 'Away with him, away with him, crucify him.'

Pilate saith unto them, 'Shall I crucify your King?'

The chief priests answered, 'We have no king but Cæsar.'

Then therefore he delivered him unto them to be crucified.

ii. The Crucifixion

They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called 'The place of a skull,' which is called in Hebrew 'Golgotha': where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written,

Jesus of Nazareth, the King of the Jews.

This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written.

The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

*They parted my garments among them,
And upon my vesture did they cast lots.*

These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold, thy mother!" And from that hour the disciple took her unto his own home.

After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, *A bone of him shall not be broken.* And again another scripture saith, *They shall look on him whom they pierced.*

And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and

aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

iii. The Resurrection Signs

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew

not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him.' When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus saith unto her, "Mary." She turneth herself and saith unto him in Hebrew, 'Rabboni;' which is to say, Master. Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, "Peace be unto you."

And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, 'We have seen the Lord.' But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.' And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing." Thomas answered and said unto him, 'My Lord and my God.' Jesus saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."



Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book : but these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in his name.

EPILOGUE

A PERSONAL REMINISCENCE

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, "Children, have ye aught to eat?" They answered him, 'No.' And he said unto them, "Cast the net on the right side of the boat, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, 'It is the Lord.' So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but

about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, "Come and break your fast." And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He saith unto him, 'Yea, Lord; thou knowest that I love thee.'

He saith unto him, "Feed my lambs."

He saith to him again a second time, "Simon, son of John, lovest thou me?"

He saith unto him, 'Yea, Lord; thou knowest that I love thee.'

He saith unto him, "Tend my sheep."

He saith unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third

time, Lovest thou me? And he said unto him, 'Lord, thou knowest all things; thou knowest that I love thee.'

Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, 'Lord, and what shall this man do?'

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me."

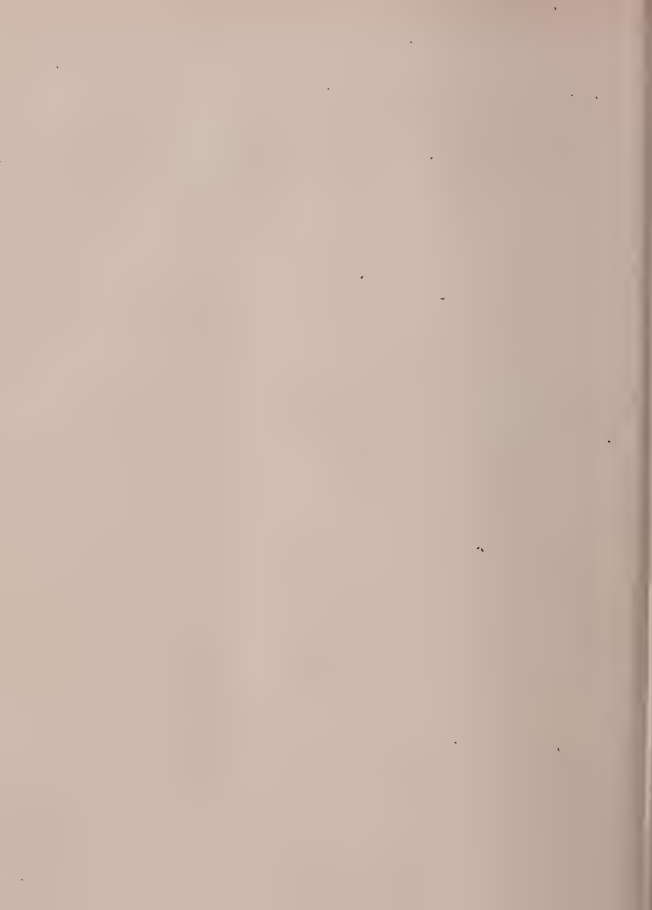
This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee? *



* This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

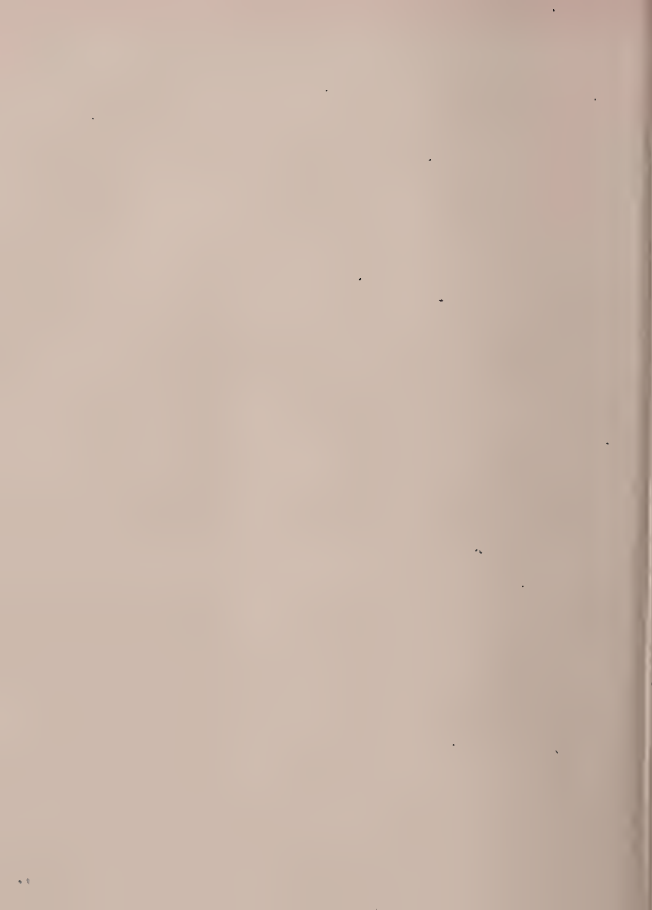
THE EPISTLES OF ST. JOHN



THE WISDOM OF ST. JOHN

COMMONLY CALLED

THE FIRST EPISTLE OF ST. JOHN



PROLOGUE

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life: (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us :) that which we have seen and heard declare we unto you also, that ye also may have fellowship with us : yea, and our fellowship is with the Father, and with his Son Jesus Christ : and these things we write that our joy may be fulfilled.

i

God is Light

And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth ; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

ii

Cleansing from Sin

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins ; and not for ours only, but also for the whole world.

iii

The Commandments our Surety.

And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him : but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him : he that saith he abideth in him ought himself also to walk even as he walked.

iv

The Old Commandment and the New

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you: because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

v

The Three Ages

I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one.

I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him which is from the beginning. I have written

unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

vi

Love of the World

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

vii

Antichrist

Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out that they might be made manifest how that they all are not of us. And ye have an anointing from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is the liar

but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he promised us, the life eternal. These things have I written unto you concerning them that would lead you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him. And now, little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.

viii

Sons of God

If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is

not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. Little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

ix

Love of the Brethren

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? Little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.

X

The Spirit our Surety

And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us. Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they as of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

xi

Love

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is

love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time : if we love one another, God abideth in us, and his love is perfected in us : hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love, and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement ; because as he is, even so are we in this world. There is no fear in love : but perfect love casteth out fear, because fear hath punishment ; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

xii

Faith

Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. Hereby we know that we love the children of God, when we love God, and do his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

xiii

The Three who bear witness

This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him:

he that believeth not God hath made him a liar ; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life ; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.

xiv

Boldness in asking

And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us : and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death : not concerning this do I say that he should make request. All unrighteousness is sin : and there is a sin not unto death.

EPILOGUE

WE KNOW that whosoever is begotten of God sinneth not ; but he that was begotten of God keepeth him, and the evil one toucheth him not.

WE KNOW that we are of God, and the whole world lieth in the evil one.

And WE KNOW that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ.

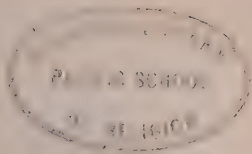
This is the true God, and eternal life. Little children, guard yourselves from idols.

THE EPISTLES

OF

ST. JOHN

NOS. II AND III



II

The ELDER

*Unto the Elect LADY and her
children: whom I love in
truth; and not I only, but also
all they that know the truth;
for the truth's sake which
abideth in us, and it shall be
with us for ever:*

*Grace, mercy, peace shall be
with us, from God' the
Father, and from Jesus
Christ, the Son of the Father,
in truth and love.*

I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from

the beginning, that ye should walk in it. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.

Having many things to write unto you, I would not write them with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled.

The children of thine elect sister salute thee.

III

The ELDER

*Unto GAIUS the beloved,
whom I love in truth:*

*Beloved, I pray that in all
things thou mayest prosper
and be in health, even as thy
soul prospereth.*

For I rejoiced greatly when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth.

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church; whom thou wilt do well to set forward on their journey worthily of God; because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.

I wrote somewhat unto the church ; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words ; and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth. and casteth them out of the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God ; he that doeth evil hath not seen God. Demetrius hath the witness of all men, and of the truth itself ; yea, we also bear witness, and thou knowest that our witness is true.

I had many things to write unto thee, but I am unwilling to write them to thee with ink and pen ; but I hope shortly to see thee, and we shall speak face to face. Peace^e be unto thee.

The friends salute thee. Salute the friends by name.

The Revelation
of
JESUS CHRIST

which God gave him to shew unto his servants
even the things which must shortly
come to pass

And he sent and signified by his Angel
unto his Servant

John

who bare witness of the word of God and
of the testimony of Jesus Christ, even of
all things that he saw

Blessed is he that readeth, and they that hear the
words of the prophecy, and keep the things which
are written therein :

FOR THE TIME IS AT HAND.

PROLOGUE

WORDS TO THE SEVEN CHURCHES

I

THE SEALED BOOK AND THE LAMB

II

THE POWERS OF JUDGMENT

III

THE SEVEN TRUMPETS

JUDGMENT IMPERFECT AND THE MYSTERY OF PROPHECY

IV

SALVATION

THE KINGDOM OF THE WORLD BECOMING THE KINGDOM OF
CHRIST

V

THE SEVEN GOLDEN BOWLS

JUDGMENT CONSUMMATED AND THE MYSTERY OF BABYLON

VI

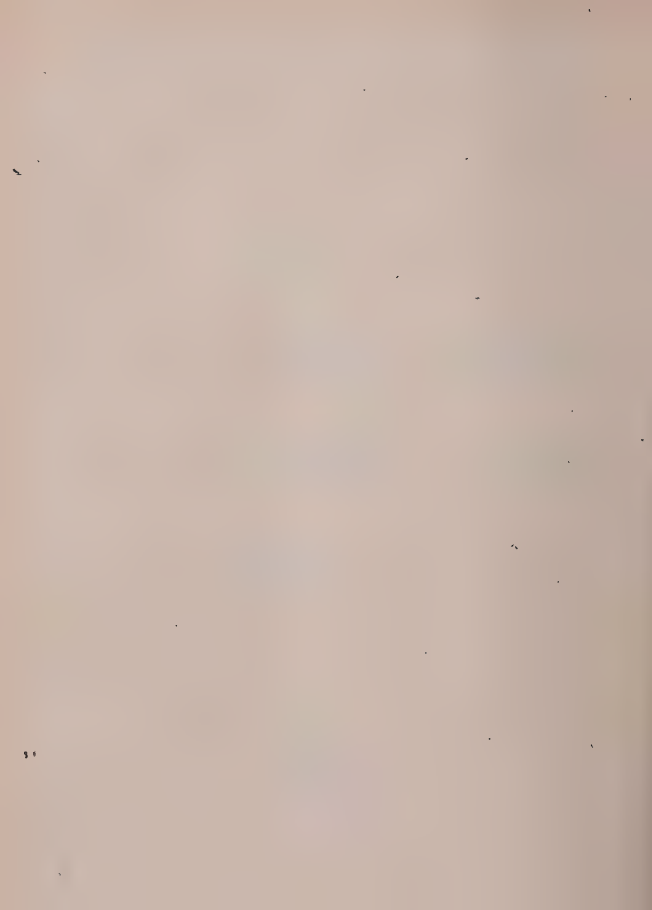
THE WORD OF GOD AND THE THRONES OF JUDGMENT

VII

THE LAMB'S BRIDE AND THE NEW JERUSALEM

EPILOGUE

SEVEN LAST WORDS



PROLOGUE

WORDS TO THE SEVEN CHURCHES

JOHN

*To the SEVEN CHURCHES
which are in Asia :*

Grace to you and peace, from him which is and which was and which is to come ; and from the Seven Spirits which are before his throne ; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood ; and he made us to be a kingdom, to be priests unto his God and Father : to him be the glory and the dominion for ever and ever. Amen.

Behold, he cometh with the clouds ; and every eye shall see him, and they which pierced him ; and all the tribes of the earth shall mourn over him. Even so. Amen.

I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.

I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying: What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice which spake with me. And having turned, I saw seven golden candlesticks; and in the midst of the candlesticks, one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp, two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as one dead. And he laid his right hand upon me, saying: Fear not; I am the first and the last, and the Living One; and

I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write, therefore, the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

i

To the Angel of the Church in Ephesus

Write :

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks :

I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience, and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out

of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

He that hath an ear, let him hear what the Spirit saith to the churches.

To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

ii

And to the Angel of the Church in Smyrna
Write:

These things saith the first and the last, which was dead, and lived again:

I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

He that hath an ear, let him hear what the Spirit saith to the churches.

He that overcometh shall not be hurt of the second death.

iii

And to the Angel of the Church in Pergamum
Write :

These things saith he that hath the sharp two-edged sword :

I know where thou dwellest, even where Satan's throne is : and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore ; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith to the churches.

To him that overcometh, to him will I give of the hid-

den manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

iv

And to the Angel of the Church in Thyatira

Write :

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass :

I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, which callèth herself a prophetess ; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent ; and she willeth not to repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto each one of you according to

your works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come.

And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith to the churches.

V

And to the Angel of the Church in Sardis
Write:

These things saith he that hath the seven Spirits of God, and the seven stars:

I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If

therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy.

He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

He that hath an ear, let him hear what the Spirit saith to the churches.

vi

And to the Angel of the Church in Philadelphia Write:

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth:

I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word; and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come

and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown.

He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

He that hath an ear, let him hear what the Spirit saith to the churches.

vii

And to the Angel of the Church in Laodicea
Write:

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew

thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith to the churches.

I

THE SEALED BOOK AND THE LAMB

After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, 'Come up hither, 'and I will shew thee the things which must come to pass 'hereafter.'

Straightway I was in the Spirit : and behold, there was a throne set in heaven, and one sitting upon the throne ; and
The Throne he that sat was to look upon like a jasper stone and a sardius : and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones : and upon the thrones I saw four and twenty elders sitting, arrayed in white garments ; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God ; and before the throne, as it were a glassy sea like unto crystal ; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And

the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy:

The Lord God, The Almighty:

Which was and which is and which is to come.

And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, 'Worthy art thou, 'our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and 'because of thy will they were, and were created.'

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with

seven seals. And I saw a strong angel pro-

The

Sealed Book

claiming with a great voice, 'Who is worthy

'to open the book, and to loose the seals

'thereof?' And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to

look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, 'Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof.'

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh

The Lamb in
the midst of
the Throne

it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, 'Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth.' And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, 'Worthy is the

‘Lamb that hath been slain to receive the power, and
‘riches, and wisdom, and might, and honour, and glory,
‘and blessing.’ And every created thing which is in the
heaven, and on the earth, and under the earth, and on the
sea, and all things that are in them, heard I saying, ‘Unto
‘him that sitteth on the throne, and unto the Lamb, be
‘the blessing, and the honour, and the glory, and the do-
‘minion, for ever and ever.’ And the four living creatures
said, Amen. And the elders fell down and worshipped.

II

THE POWERS OF JUDGMENT

i

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

ii

And when he opened the second seal, I heard the second living creature saying, Come. And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

iii

And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a

black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, 'A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not.'

Famine,

iv

And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

Death

v

And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, 'How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-ser-

A Cry for
Judgment

vants also and their brethren, which should be killed even as they were, should be fulfilled.

vi

And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?'

The Day of
Wrath break-
ing

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the

Judgment
Restrained

seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our
 'God on their foreheads.' And I heard the
 number of them which were sealed, a hundred and forty and four thousand, sealed out
 of every tribe of the children of Israel.

Sealing of
the Saints

Of the tribe of Judah were sealed twelve thousand :
 Of the tribe of Reuben twelve thousand :
 Of the tribe of Gad twelve thousand :
 Of the tribe of Asher twelve thousand :
 Of the tribe of Naphtali twelve thousand :
 Of the tribe of Manasseh twelve thousand :
 Of the tribe of Simeon twelve thousand :
 Of the tribe of Levi twelve thousand :
 Of the tribe of Issachar twelve thousand :
 Of the tribe of Zebulun twelve thousand :
 Of the tribe of Joseph twelve thousand :
 Of the tribe of Benjamin were sealed twelve thousand.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice,

saying, 'Salvation unto our God which sitteth on the throne, and unto the Lamb.' And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, 'Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.' And one of the elders answered, saying unto me, 'These which are arrayed in the white robes, who are they, and whence came they?' And I say unto him, 'My lord, thou knowest.' And he said to me, 'These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.'

vii

And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets. And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

III

THE SEVEN TRUMPETS

JUDGMENT IMPERFECT AND THE MYSTERY OF PROPHECY

And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

And the seven angels which had the seven trumpets prepared themselves to sound.

i

And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

Judgment
descending
from above

ii

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the

third part of the sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.

iii

And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

iv

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, 'Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.'

A Cry of
expectation

V

And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron: and the sound of their wings was as the sound of chariots, of many horses rushing to war.

Judgment
from beneath

And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

The first Woe is past: behold, there come yet two Woes hereafter.

vi

And the sixth angel sounded, and I heard a voice from the horns of the golden altar, which is before God, one saying to the sixth angel, which had the trumpet, 'Loose Judgment from Euphrates to the Four Winds' 'the four angels which are bound at the great river Euphrates.' And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of

their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, 'Seal up the things which the seven thunders uttered, and write them not.' And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea

Judgment
sealed up

and the things that are therein, that there shall be time no longer : but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

And the voice which I heard from heaven, I heard it again speaking with me, and saying, 'Go, take the book 'which is open in the hand of the angel that standeth 'upon the sea and upon the earth.' And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, 'Take it, and eat it 'up; and it shall make thy belly bitter, but in thy mouth 'it shall be sweet as honey.' And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, 'Thou must prophesy again over many 'peoples and nations and tongues and kings.'

**The Mystery
of Prophecy**

And there was given me a reed like unto a rod: and one said, 'Rise, and measure the temple of God, and the 'altar, and them that worship therein. And the court 'which is without the temple leave without, and measure 'it not; for it hath been given unto the nations: and the 'holy city shall they tread under foot forty and two 'months. And I will give unto my two witnesses, and 'they shall prophesy a thousand two hundred and three-'score days, clothed in sackcloth.' These are the two

olive trees and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoyce over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the

tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

The second Woe is past: behold, the third Woe cometh quickly.

vii

And the seventh angel sounded; and there followed great voices in heaven, and they said, 'THE KINGDOM OF
'THE WORLD IS BECOME THE KINGDOM OF OUR LORD, AND
'OF HIS CHRIST: AND HE SHALL REIGN FOR EVER AND
'EVER.' And the four and twenty elders, which sit before
The Mystery of Prophecy unsealed in Christ God on their thrones, fell upon their faces,
and worshipped God, saying, 'We give thee
'thanks, O Lord God, the Almighty, which
'art and which wast: because thou hast taken
'thy great power, and didst reign. And the nations were
'wroth, and thy wrath came, and the time of the dead to
'be judged, and the time to give their reward to thy ser-
'vants the prophets, and to the saints, and to them that
'fear thy name, the small and the great; and to destroy
'them that destroy the earth.'

IV

SALVATION

THE KINGDOM OF THE WORLD BECOMING THE KINGDOM OF CHRIST

And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

i

And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: and she crieth out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she

The Woman
with Child
and the
Dragon

was delivered, he might devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

ii

And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed
 War in warred and his angels; and they prevailed
 heaven: not, neither was their place found any more
 Michael and in heaven. And the great dragon was cast
 the Dragon down, the old serpent, he that is called the
 Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, 'Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea:

'because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.'

iii

And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: and he stood upon the sand of the sea.

Temptation
on earth: the
Dragon and
the Woman

iv

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the

feet of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as though it had been smitten unto death ; and his death-stroke was healed : and the whole earth wondered after the beast ; and they worshipped the dragon, because he gave his authority unto the beast ; and they worshipped the beast, saying, ‘ Who is like unto the beast ? and who is able to war with him ? ’ and there was given to him a mouth speaking great things and blasphemies ; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them : and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world.

If any man hath an ear let him hear :

*If any man leadeth into captivity,
Into captivity he goeth ;*

*If any man shall kill with the sword,
With the sword must he be killed.*

Here is the patience and the faith of the saints.

V

And I saw another beast coming up out of the earth ; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead ; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast ; for it is the number of a man : and his number is Six hundred and sixty and six.

The beast-
like Prophet
of the Beast

vi

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, 'Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.'

The Follow-
ers of the
Lamb arrayed
for War

Threefold
Voice of
expectancy

And another, a second angel, followed, saying 'Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.'

And another angel, a third, followed them, saying with a great voice, 'If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.'

Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying, Write:

*Blessed are the dead which die in the Lord:
From henceforth, yea, saith the Spirit,
That they may rest from their labours;
For their works follow with them.*

vii

And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head

a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, 'Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is over-ripe.' And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

And another angel came out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, 'Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.' And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God.

And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God. And they sing the

Song of
Moses and
the Lamb

song of Moses the servant of God, and the song of the Lamb, saying :

Great and marvellous are thy works, O Lord God, the
Almighty ;

Righteous and true are thy ways, thou King of the ages.

Who shall not fear, O Lord,

And glorify thy name ?

For thou only art holy :

For all the nations shall come and worship before thee ;

For thy righteous acts have been made manifest.

V

THE SEVEN GOLDEN BOWLS

JUDGMENT CONSUMMATED AND THE MYSTERY OF BABYLON

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

i

And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image. Judgment
above

ii

And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.

iii

And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood. And I heard the angel of the waters saying, 'Righteous art thou, which art and which wast, thou Holy One, because thou didst thus judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy.' And I heard the altar saying, 'Yea, O Lord God, the Almighty, true and righteous are thy judgements.'

iv

And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men

were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

v

And the fifth poured out his bowl upon the throne of the
 Judgment beast; and his kingdom was darkened; and
 beneath they gnawed their tongues for pain, and they
 blasphemed the God of heaven because of
 their pains and their sores; and they repented not of
 their works.

vi

And the sixth poured out his bowl upon the great river,
 the river Euphrates; and the water thereof was dried up,
 that the way might be made ready for the kings that come
 Judgment at from the sunrising. And I saw coming out
 Euphrates of the mouth of the dragon, and out of the
 mouth of the beast, and out of the mouth of
 the false prophet, three unclean spirits, as it were frogs:
 for they are spirits of devils, working signs; which go forth
 unto the kings of the whole world, to gather them together
 unto the war of the great day of God, the Almighty.

Behold, I come as a thief.

*Blessed is he that watcheth, and keepeth his garments,
 Lest he walk naked, and they see his shame.*

And they gathered them together into the place which is called in Hebrew Har-Magedon.

vii

And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were Judgment finished men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

And there came one of the seven angels that had the seven bowls, and spake with me, saying, 'Come hither, I will shew thee the judgement of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.' And he

Mystery of
Babylon

carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, —

Mystery
Babylon the Great
The Mother of the Harlots
and of the Abominations of the Earth

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, ‘Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. Here is the mind which hath wisdom. The seven heads

‘are seven mountains, on which the woman sitteth: and
 ‘they are seven kings; the five are fallen, the one is, the
 ‘other is not yet come; and when he cometh, he must
 ‘continue a little while. And the beast that was, and is
 ‘not, is himself also an eighth, and is of the seven; and he
 ‘goeth into perdition. And the ten horns that thou sawest
 ‘are ten kings, which have received no kingdom as yet;
 ‘but they receive authority as kings, with the beast, for
 ‘one hour. These have one mind, and they give their
 ‘power and authority unto the beast. These shall war
 ‘against the Lamb, and the Lamb shall overcome them,
 ‘for he is Lord of lords, and King of kings; and they also
 ‘shall overcome that are with him, called and chosen and
 ‘faithful.’ And he saith unto me, ‘The waters which thou
 ‘sawest, where the harlot sitteth, are peoples, and multi-
 ‘tudes, and nations, and tongues. And the ten horns
 ‘which thou sawest, and the beast, these shall hate the
 ‘harlot, and shall make her desolate and naked, and shall
 ‘eat her flesh, and shall burn her utterly with fire. For
 ‘God did put in their hearts to do his mind, and to come
 ‘to one mind, and to give their kingdom unto the beast,
 ‘until the words of God should be accomplished. And
 ‘the woman whom thou sawest is the great city, which
 ‘reigneth over the kings of the earth.’

After these things I saw another angel coming down out
 of heaven, having great authority; and the earth was light-
 ened with his glory. And he cried with a mighty voice,

saying, 'Fallen, fallen is Babylon the great, and is become
'a habitation of devils, and a hold of every unclean spirit,
'and a hold of every unclean and hateful bird. For by the
'wine of the wrath of her fornication all the nations are
'fallen; and the kings of the earth committed fornication
'with her, and the merchants of the earth waxed rich by
'the power of her wantonness.'

And I heard another voice from heaven, saying, 'Come
'forth, my people, out of her, that ye have no fellow-
'ship with her sins, and that ye receive not of her
'plagues: for her sins have reached even unto heaven,
'and God hath remembered her iniquities. Render
'unto her even as she rendered, and double unto her
'the double according to her works: in the cup which
'she mingled, mingle unto her double. How much soever
'she glorified herself, and waxed wanton, so much give
'her of torment and mourning: for she saith in her heart,
'I sit a queen, and am no widow, and shall in no wise see
'mourning. Therefore in one day shall her plagues come,
'death, and mourning, and famine; and she shall be utterly
'burned with fire; for strong is the Lord God which judged
'her. And the kings of the earth, who committed fornication
'and lived wantonly with her, shall weep and wail
'over her, when they look upon the smoke of her burning,
'standing afar off for the fear of her torment, saying, Woe,
'woe, the great city, Babylon, the strong city! for in one
'hour is thy judgement come. And the merchants of the

‘earth weep and mourn over her, for no man buyeth their
‘merchandise any more; merchandise of gold, and silver,
‘and precious stone, and pearls, and fine linen, and purple,
‘and silk, and scarlet; and all thyine wood, and every
‘vessel of ivory, and every vessel made of most precious
‘wood, and of brass, and iron, and marble; and cinnamon,
‘and spice, and incense, and ointment, and frankincense,
‘and wine, and oil, and fine flour, and wheat, and cattle,
‘and sheep; and merchandise of horses and chariots and
‘slaves; and souls of men. And the fruits which thy soul
‘lusted after are gone from thee, and all things that were
‘dainty and sumptuous are perished from thee, and men
‘shall find them no more at all. The merchants of these
‘things, who were made rich by her, shall stand afar off
‘for the fear of her torment, weeping and mourning; say-
‘ing, Woe, woe, the great city, she that was arrayed in fine
‘linen and purple and scarlet, and decked with gold and
‘precious stone and pearl! for in one hour so great riches
‘is made desolate. And every shipmaster, and every one
‘that saileth any whither, and mariners, and as many as
‘gain their living by sea, stood afar off, and cried out as
‘they looked upon the smoke of her burning, saying, What
‘city is like the great city? And they cast dust on their
‘heads, and cried, weeping and mourning, saying, Woe,,
‘woe, the great city, wherein were made rich all that had
‘their ships in the sea by reason of her costliness! for in
‘one hour is she made desolate. Rejoice over her, thou

‘heaven, and ye saints, and ye apostles, and ye prophets ;
‘for God hath judged your judgement on her.’

And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, ‘Thus with a
‘mighty fall shall Babylon, the great city, be cast down,
‘and shall be found no more at all. And the voice of
‘harpers and minstrels and flute-players and trumpeters
‘shall be heard no more at all in thee ; and no craftsman,
‘of whatsoever craft, shall be found any more at all in thee ;
‘and the voice of a millstone shall be heard no more at all
‘in thee ; and the light of a lamp shall shine no more at all
‘in thee ; and the voice of the bridegroom and of the bride
‘shall be heard no more at all in thee : for thy merchants
‘were the princes of the earth ; for with thy sorcery were
‘all the nations deceived. And in her was found the blood
‘of prophets and of saints, and of all that have been slain
‘upon the earth.’

After these things I heard as it were a great voice of a great multitude in heaven, saying, ‘Hallelujah ; Salvation,
‘and glory, and power, belong to our God : for true and
‘righteous are his judgements ; for he hath judged the great
‘harlot, which did corrupt the earth with her fornication,
‘and he hath avenged the blood of his servants at her hand.’
And a second time they say, ‘Hallelujah.’ And her smoke
goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, ‘Amen ; Hallelujah.’

VI

THE WORD OF GOD AND THE THRONES OF JUDGMENT

And a voice came forth from the throne, saying, 'Give praise to our God, all ye his servants, ye that fear him, the small and the great.' And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, 'Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.'

And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-

servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

i

And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood; and his name is called

The Word of
God arrayed
for War

The Word of God.

And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written,—

King of Kings, and Lord of Lords.

ii

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, 'Come and be gathered together
'unto the great supper of God; that ye
'may eat the flesh of kings, and the flesh
'of captains, and the flesh of mighty men,
'and the flesh of horses and of them that sit thereon, and
'the flesh of all men, both free and bond, and small and
'great.'

Birds to the
Supper of
God

iii

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

The Beast
and False
Prophet cast
into the Lake
of Fire

iv

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the

The Dragon
bound

Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

v

And I saw thrones, and they sat upon them, and judgement was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and

The First
Resurrection

for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished.

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

vi

And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

War of Gog
and Magog

vii

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were

The Last
Judgment
and the Sec-
ond Death

in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

VII

THE LAMB'S BRIDE, THE NEW JERUSALEM

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. All things
made new And I heard a great voice out of the throne saying, 'Behold, the tabernacle of God is with men, and 'he shall dwell with them, and they shall be his peoples, 'and God himself shall be with them, and be their God: 'and he shall wipe away every tear from their eyes; and 'death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are 'passed away.' And he that sitteth on the throne said, 'Behold, I make all things new.'

And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of

the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, 'Come hither, I will shew thee the bride, the wife of the Lamb.' And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the

The New
Jerusalem

city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx, the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh

an abomination and a lie: but only they which are written in the Lamb's book of life.

And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the

The River
and Tree
of Life

river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

EPILOGUE

SEVEN LAST WORDS

I

And he said unto me, These words are faithful and true : and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass.

2

And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not : I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book : worship God.

3

And he saith unto me, Seal not up the words of the prophecy of this book ; for the time is at hand. He that

is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

4

I am the Alpha and the Omega, the first and the last, the beginning and the end.

5

Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

6

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

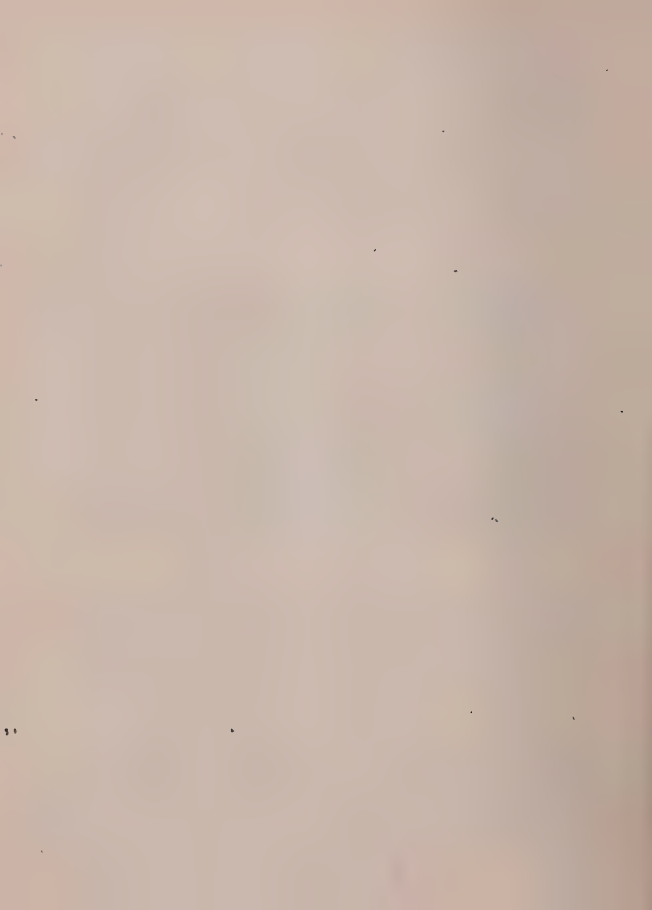
7

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

*The grace of the Lord Jesus be with the saints.
Amen.*



NOTES

THE GOSPEL

Title page

I have adopted for this fourth Gospel a title page similar to that of the other gospels, with one significant variation. As with the synoptic gospels there is in St. John's narrative a division between Acts and Sayings of Jesus; but the Acts are all 'Signs,' and the Sayings all of the nature of 'Witness.' The prologue in the most formal manner elaborates a conception of Jesus as Son of God and Revealer of the Father. What follows is, on the face of it, no biography, but a selection of incidents and discourses supporting the theme of the prologue; and the purpose of the whole to support this position is again expressly repeated at the close of the gospel (before the epilogue, which is added for a different purpose). The abruptness of such phrases as these: *The same [John] came for witness . . . And this is the witness of John* [at the commencement of the first section] . . . *This beginning of his signs did Jesus:* suggests how the idea of 'signs' and 'witness' is taken for granted. The two conceptions being inwoven into the very structure of this gospel may be expected to appear in any descriptive title.

Prologue

This prologue is the formal elaboration of a thesis which the body of the gospel is to support by selections from the actions

and sayings of Jesus. The form it assumes to the eye in the present edition is that of Text and Comment: condensed gnommic sayings for texts, making a progression, with freer sentences expanding and supporting: substantially the same form which underlies the brief Maxim [*Ecclesiasticus*, page xi], the lengthy Discourses of *Wisdom* [*Ecclesiastes* volume, page xxiii], and some of the Discourses of Jesus as reported by St. Matthew [see that volume, pages 18, 248].

In appreciating the full force of this prologue, it is well first to read the gnommic texts by themselves, in order to catch the progression to the third, which is the immediate theme of the gospel.

I

*In the beginning was the Word:
And the Word was with God:
And the Word was God.*

2

*And the Word became flesh,
And dwelt among us,
Full of grace and truth.*

3

*No man hath seen God at any time:
The only begotten Son which is in the bosom of the Father,
He hath declared him.*

1. What modern thought would naturally express by the abstract idea of 'revelation,' ancient thought expresses by a con-

crete term 'word.' In the present case the 'revelation' to be expressed is more than abstract; the very point of this first gnomic saying is to convey that the Revelation is no less Divine than that which is revealed. Of course, *The Word* is not a figure of speech invented by our author for this occasion, but is an accepted term for such concrete conception of revelation as is here to be presented in its supreme form.

The comment on this first saying expands the thought of Divine Word or Revelation: how it goes back to preëxistent Deity, how it is the medium of all creation, the medium of life, and the medium of the *light* which is the life of the spiritual world.

2. The next step in the progression is the idea of a Revelation (or Word) incarnate: making a new dispensation distinguished by *grace and truth*, as the old dispensation was identified with law.

On this again there is a threefold comment: the testimony of the author, as one of many [*we*], to the paternal glory visible in the incarnated Word, and to the fulness of grace and truth derived from him; and again, the witness of John Baptist (accepted as supreme type of the old dispensation) that his successor was before him in rank, as he had been before him in preëxistence.

3. The two other sayings have brought forward the conceptions of 'Revealing Word' and 'Flesh': the two now reach their union in the word 'Son.' Jesus is presented as Son of God, only Revealer of the Father. On this proposition the whole of the gospel is the comment.

I

i. The 'witness' of this section to the thesis of the prologue is not merely the actual testimony borne by John and the other disciples to the Messiahship of Jesus, but rather the testimony of Jesus himself, and of the whole incident: e.g., that John rests his recognition upon a positive sign from heaven.

ii. 'Sign' is the word almost universally used in this gospel for the miracles: they are adduced only in vindication of the truths laid down in the prologue. The closeness of this first sign to the prologue is clear: compare, *and manifested his glory*, with the words of the prologue, *we beheld his glory*.

iii. The witness of this incident is twofold: first, that Jesus claims the right to cleanse the temple as his Father's house; second, the enigmatic reference to the sign of the resurrection. Possibly a third claim may lie in the expression, *Destroy this temple*: the word for *temple* here implying the holier part, whereas in the rest of the incident the temple court has been spoken of.

iv. The witness of this section to the thesis of the prologue is obvious: the words, *No man hath ascended into heaven*, etc., being a direct echo of the third of the three sayings. — *The wind bloweth where it listeth*: a good deal of the force of this is lost in English; in the original *Spirit* and *wind* are the same. — *Art thou the teacher*, etc. There is no emphasis on the definite article: a generalisation from Nicodemus's position as a doctor of laws is all that is meant. — *So must the Son of man be lifted up*: these enigmatical references to the future are specially

characteristic of this gospel. — *For God so loved the world*, etc. These words are not to be understood as part of the answer of Jesus. The evangelist is here introducing a comment on this the first distinctive reference to the crucifixion and 'eternal life.' It will be felt that the language here goes back to the tone of the prologue.

v. A still fuller witness from John, recognised as the supreme type of the dispensation of the Law and Prophets. — *He that cometh from above is above all*. Once more we have a comment by the writer of the gospel upon the detail of the narrative last mentioned, namely, John's words, *He must increase, but I must decrease*. Again we return to the tone of the prologue, and especially its words as to acceptance and rejection of the revealing Word.

vi. The incident is full of the various kinds of 'witness' that this gospel is accumulating. There are the claims put forward by Christ in his enigmatical words to the woman; the sudden recognition of him by the woman as a prophet fit to settle the question in dispute between Jews and Samaritans, this recognition being itself based upon what was another kind of witness, the 'sign' implied in Jesus's supernatural knowledge of the woman's life; there is a further witness borne by the Samaritans to the *Saviour of the world*, based not on miracle but on a two days' companying with Jesus. But above all there is the witness implied in the words of Jesus that his meat is to do the work of his Father, and that this work was already being accomplished.

vii. This is described as a sign, the raising a child from the point of death. — *Jesus himself testified, that a prophet hath no*

honour in his own country. In other gospels this saying is applied to rejection of Christ by Galilean cities; here to a rejection by Judea. But of course there is no point in the word *country*: the proverb uses that word; the application may be equally to race, family, etc. The proverb might be applied to various kinds of rejection: here the thought is that of the prologue, *He came unto his own, and they that were his own received him not.* — *Except ye see signs and wonders ye will in no wise believe.* Of the two things to which he appeals Jesus prefers the evidence of 'witness' rather than that of 'signs': compare (IV. iii), *Blessed are they that have not seen and yet have believed.* With this may be connected the attempts of Jesus to restrain the spreading fame of his miracles, as recorded in other gospels [*Matthew*, page 253].

II

This whole section is devoted to the signs and witness of Jesus appearing in his antagonism with 'the Jews.' It is a marked feature of this gospel that this term is regularly applied to the enemies of Christ: often in these incidents a distinction being preserved between *the multitude* (or *they*) and *the Jews*, the latter always associated with opposition and rejection.

i. We have here, first a 'sign' of healing; then its consequences, and out of these consequences 'witness' to the thesis of the prologue. First, opposition is made to Jesus on the ground that this healing was a violation of the sabbath: his answer, *My Father worketh even until now, and I work*, is rightly inter-

preted as a claim of equality with the Divine author of the sabbath. The answer of Jesus to this, *The Son can do nothing of himself but what he seeth the Father doing*, and again, *I can of myself do nothing, as I hear I judge*, is the most explicit and simple presentation of himself as revelation of God. Further claims are advanced: judgment and the resurrection have been committed to the Son by the Father. The witness of John, of the scriptures and Moses is claimed: but beyond all human witness is the fact that the works of the Father are being accomplished.

ii. Again, a division of the gospel is made up of a sign, the disputation arising out of it, and the witness of this disputation to the claims of Jesus. The use of the word *sign* is notable here. As far as the miraculous nature of the incidents is concerned, the walking upon the sea is as superhuman as the feeding the multitude: but the word *sign* is not applied to the former act, and, when the multitude express astonishment as to the mode in which Jesus can have reached the place where they find him without the aid of boats, he in his answer entirely ignores their question as to this miracle, and goes back to the previous feeding of the five thousand: this with its spiritual suggestiveness, which he expands into a discourse, is a *sign*: what is merely miraculous he passes over. — When from this sign Jesus presents himself as the *bread of life* he is met by the half-believing multitude with another miracle of feeding, the manna in the wilderness: and this, they suggest, was *bread out of heaven*, no doubt animated by the same suspicions of magic which appear in the other gospels, in the form of demands for a

sign from heaven. This leads to more emphatic claims of Jesus to be the Son who has come down from the Father in heaven. — Here becomes evident the division in the multitude before Jesus: it is *the Jews* who cry out at this claim. — *Murmur not among yourselves. No man can come to me, except the Father . . . draw him.* Jesus takes note of the divided opinion, and, as always, makes it depend upon a difference in the spiritual nature of those who accept and reject. The doctrine of bread of life is reiterated, the Jews persisting in pressing the literal sense of the figure. The incident ends with the differentiating power of the words of Jesus, causing some to go back, leading others to fuller recognition of the *Holy One of God*. (*Matthew* volume, page xv.)

iii. The continuity of what is here presented as one division of the narrative is, in the ordinary versions, obscured by the insertion [in the middle of page 33, after the words: *Out of Galilee ariseth no prophet*] of the incident of the woman taken in adultery: which is spurious. On this subject I quote the note from the Commentary of Milligan and Moulton. "The almost unanimous voice of modern criticism pronounces the narrative before us to be no genuine part of the Gospel of John. The section is wanting in the oldest and most trustworthy Mss. of the Gospel, and in several of the most ancient versions. It is passed by without notice in the commentaries of some of the earliest and most critical fathers of the Church. It is marked by an unusually large number of various readings, — a circumstance always highly suspicious. It is full of expressions not found elsewhere in the Fourth Gospel. . . .

It interrupts the flow of the section where it occurs,—chap. viii. 12 connecting itself directly with that part of chap. vii which closes with ver. 52. Finally, Mss. which contain the section introduce it at various places,—some at the close of the Gospel; others after chap. vii. 36; while in a third class it has no place in John at all, but is read in the Gospel of Luke at the close of chap. xxi. These considerations are decisive.”—These commentators point out that this want of genuineness as a part of John’s gospel does not militate against the possible truth of the incident: the story appears indeed to have been in circulation from the earliest times.—The incident is here given.

[And they went every man unto his own house : but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery ; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such : what then sayest thou of her ? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last : and Jesus was left alone, and the woman, where she was, in the

midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

Read as a single section, we have in iii a series of utterances connected with the visit to the Feast of Tabernacles. It is a continuous series, in the sense that some of the later sayings are replies to trains of thought and disputation generated by the earlier sayings, these thoughts not spoken directly to Jesus, but noted by him in the conversations of the multitude among themselves. All through must be borne in mind the growing division between *the multitude* (wholly or half-persuaded) and *the Jews*, or sometimes, *the Pharisees* (in open opposition). (a) The first claim of Jesus, based on objections of the Jews to his supposed illiteracy, is that his teaching is from above: recognisable by those who have the right nature. (b) There is a sudden turn in the incident made by the Master's abrupt question: *Why seek ye to kill me?* The general multitude repudiate this as a suggestion of some demon: Jesus in his answer is referring back to the persecution of the previous incident (i), and makes a legal defence of healing on the sabbath. (c) In the resulting division of opinion a difficulty is felt: they know whence Jesus is, but the Christ is not to be so known. Jesus meets this with the distinction: they know *whence* he is, but not *Who* sent him: He is known only by the one who is from Him. (d) The division among the people has become an overt separation between those who believe, and those who seek to take

Jesus prisoner. On this last attempt is based the next saying: an enigma of the future [ascent to the Father]: *Ye shall seek me, and shall not find me.* (e) The next utterance is based upon one of the symbolic acts of the Feast, the pouring water upon the altar, amid music and sacred dances, in memory of the miraculous stream in the desert: *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* I understand the words, *as the scripture hath said*, to apply only to the expression *living water*: the believer shall be a rock out of which shall flow the living water of prophecy (compare *Zechariah*, chapter xiv. 8; *Ezekiel*, xlvii). The division of feeling becomes so acute as to affect the very officers of the priests and Pharisees, and even one of their own number. (f) Another utterance is founded on the illumination of the temple court during the evenings of the Feast: Jesus is the *light of the world*. The Pharisees attempt to fasten upon him a verbal contradiction, in repelling which there is fresh identification with the Father. (g) The next claim is once more founded upon the attempt to arrest Jesus: *I go away, and ye shall seek me*, etc. There is also another enigmatic reference to the future, and the *lifting up* of the Son of man. (h) The last division of this prolonged disputation is produced by a wave of faith that seems to sweep over the multitude before the Master. Noting it, Jesus addresses those who are thus inclining to accept him: *If ye abide in my word . . . the truth shall make you free.* Thereupon *they* [i.e. the mixed multitude, including believers and opponents] repudiate the word *make free*, and claim freedom as Abraham's seed. Jesus advances claims

that exalt him above Abraham; the disputation becomes more and more heated [note transition from *They answered* to *The Jews answered*], until the incident ends in an attempt at stoning.

iv. Here, as in i and ii, we find a sign—the healing of a man born blind, a division of impression in those who behold, leading in the present case to a prolonged attempt to explain away the facts, and the witness that all this brings to the claims of Jesus: he appeals to the healed man to believe on him as *the Son of God*. At the close the dividing line between those who accept and reject is expressed in the paradox: *For judgement came I into this world, that they which see not may see; and that they which see may become blind*.

v. The Parable of the Good Shepherd is sometimes associated with the previous incident. I understand it as a fresh starting point: in place of a sign, we here have a parable, and the usual disputation and division ensuing. It supports this view that the only other parable of this gospel is similarly the starting point of a section (III. iii). There is a reference by those who are disputing to the incident of iv, just as in iii there is a reference to the previous incident of i. It is obvious how this section supports the contention of the whole gospel: *door* is one more image of mediating revelation; again, the sheep hearing the shepherd's voice is a reiteration of the constant doctrine that the truth is recognised by those who are true. Here too is the most precise claim of equality with the Father: *I and my Father are one*: the horror of the Jews at this saying is met by an appeal to the language of their own law.

vi. A sign—the raising of one four days dead—and the witness, not only of others to Jesus, but of his own claim: *I am the resurrection and the life*. This incident accentuates the division among the people, so that priests and Pharisees hold councils of death. — *Being high priest that year he prophesied*, etc.: from this point to the end a minor feature of this gospel is the indication of *unconscious* fulfilment of prophecy (in this case, unconscious prophecy) in the incidents narrated.

vii. The purpose of this incident in the scheme of the book is less the direct testimony of the multitude, and more the fulfilment by these incidents of previous prophecy. [*Minor Prophets* volume, page 206.] This is a form of ‘witness.’ — *And Jesus answereth them, saying, “The hour is come, etc.”* I understand this answer to be directed, not to the incident of the Greeks, but to the whole of what has preceded. This wide acceptance marks the approach of the hour of the passion. Similarly, in the other gospels, the recognition by the disciples is immediately followed by the foretelling of the crucifixion. [*Matthew* volume, pages 63 and 263.] — It is noticeable that Jesus, in this case surrounded by a favouring multitude, uses again the enigmatic reference to the future, *If I be lifted up*: and, when asked to explain, passes over the question, and answers in general terms, *Walk while ye have the light*. — *But though he had done so many signs before them, yet they believed not*. Here we have again [see above, notes to I. iv, v] John’s comment upon the course of the narrative: an appropriate conclusion to the section treating of Jesus’s appeals to ‘the Jews,’ and their acceptance and rejection. The next paragraph, which is the actual conclusion,

gives in the words of Christ his sayings as to acceptance and rejection.

III

It might be objected against the title I have affixed to this section (*Signs and Witness*, etc.) that there are no *signs* here recorded. But (1) though the word is not used, the Washing of the Disciples' Feet seems to be presented as a 'sign.' The spirit of St. John's writing is to emphasise, not the miraculous character, but the spiritual import of what he calls 'signs': this washing of the feet, though not miraculous, is like the sign or emblem of the prophets—an action with spiritual significance.—(2) The foretelling of Judas's treachery is of the nature of a 'sign': like the supernatural knowledge of Jesus in the incident of the woman of Samaria.

It is obvious how this section, which embodies the last intercourse between Jesus and his disciples, supports the thesis of the prologue: the whole is occupied with the relation of Jesus to the Father and to his disciples. No comment is necessary except as to the divisions here adopted.—i, ii. I have endeavoured by the paragraphing to bring out the vivid character of the narrative at this point. The solemn address to the disciples in elucidation of the sign of washing the feet seems to be twice interrupted by the emotion of Jesus at the thought of the approaching treachery of Judas; the second time his emotion leads to the saying, *That thou doest, do quickly*. Amid a sensation but imperfectly understood Judas retires. With a sense of relief there is a transition to ii.—iii. The words *Arise, let us*

go hence clearly mark a break. And the parable of the Vine makes a striking point of departure for the following discourse of which the essence is the relationship of the disciples to their Master and to the Father, and this to the end of time.—iv. This intercessory prayer is the final commending of the disciples to the Father as the Master departs to his death.

IV

This portion of the gospel falls into three divisions as viewed from the standpoint of witnessing to the doctrine of the prologue.—i. The main 'witness' of this subsection is the witness before Pilate. When asked whether he is *King of the Jews* Jesus merely replies that his kingdom is not of this world. Upon Pilate asking again whether he is in any way a king, the answer comes that Jesus is indeed a king, born that he should bear witness unto the truth: *everyone that is of the truth heareth my voice*. Thus witness to the truth is kingship, and Jesus is King over those who listen. This is more a soliloquy than an answer addressed to Pilate: and when the judge proceeds to the question, *What is truth?* there is no answer.—All through the incident Pilate seems divided between a rude homage to the impressiveness of his prisoner, and a gross desire to express contempt of the Jews; hence the mock crowning of Jesus, and exhibition of him to the Jews crowned and scourged: to the last this spirit is continued, as shown by the inscription on the cross, and the refusal to alter it.

ii. The Crucifixion is here related chiefly with a view to the

fulfilment of prophecies which its details convey: this being a form of 'witness.' Hence the comment, *He that hath seen hath borne witness*, etc.

iii. Similarly the Resurrection is narrated in the form of a succession of 'signs.' And the gospel [proper] draws attention to this at its close: *Many other signs therefore did Jesus*, etc. It proceeds to reiterate how this gospel has been written with a purpose — that of persuading to recognition of the claims of Jesus.

Epilogue

The whole tenor of this part of the narrative separates it from the purpose of the rest. It has another purpose, to explain a saying of Jesus that has been misinterpreted to mean that the special 'disciple whom Jesus loved' should not die. When this explanation is complete, the narrative proceeds: *And there are also many other things* [not, *signs*] *which Jesus did*: and which are too numerous to relate. The whole is a personal reminiscence, not a part of the theological argument indicated by the prologue.

Page 81. footnote. The words here made a footnote follow the conclusion of the narrative, before the words just quoted begin, *And there are also many other things*, etc. The words treated as a footnote are usually made part of the text, except that the clause, *And we know that his witness is true*, is considered an endorsement of the gospel, by the Elders of Ephesus, or others. But an endorsement is of no value without the names, or other designation, of those who endorse. I un-

derstand the whole footnote to be the comment of some reader, it matters not whom: the point being, not an external endorsement, but a recognition that the hero of this last-related incident, and consequently the 'disciple whom Jesus loved,' is the same as the author of the gospel: hence we may be sure, adds the anonymous commentator, that his testimony is to be relied on.

THE EPISTLES

The Wisdom [First Epistle] of St. John

That which is traditionally known as *The First Epistle of St. John* is entirely lacking in all epistolary form. Nor have the contents any resemblance to the epistle. Probably the recurrence of such formulæ as *brethren, little children, beloved*, has led to this document being classified with the literature of address. But such formulæ are merely the Christian counterpart of the *my son*, or *my sons*, that runs through O.T. wisdom. The continuity of thought traced by many commentators through this work I find myself wholly unable to follow. I have classified this 'epistle,' like the *General Epistle of St. James*, under the head of Christian Wisdom. It has the character of meditative address which belongs to O.T. wisdom, of course with the substitution of Christian for Hebrew thought. There is also the form of brief independent fragments, which belongs to wisdom literature; this form not only characterises a large section of the O.T., but I have shown its recurrence in the discourses of Christ [*Matthew* volume, pages xiv, 18, 248], and in the prologue of St. John's gospel [see notes above]; while the whole of *St. James* is of this type. Of the various forms in this fragmentary wisdom literature the sections of St. John's writing resemble less the maxim than the essay.

It may be remarked that the sections of this *Wisdom of St. John* occasionally show a tendency to connect themselves thus:

that the final thought of one essay is the opening thought of the next. [See on Nos. i, viii.] This is a characteristic of *The Wisdom of Solomon* [page xxv of that volume].

i. This brief Saying on the topic of God as Light, ends with the phrase *cleanseth from sin*, which is the topic of ii.

iv. This illustrates the Paradox of wisdom literature: so in *St. James*. [Matthew volume, page 203, etc.] It is the paradox of the Law of Love: this is old, for Jesus sums up the whole Law and Prophets in the two commandments of love; it is new, *A new commandment give I unto you that ye love one another*. This *newness* (St. John continues) is true, because the night [of the Law] is passing away, and the true light already shineth for the Christians he addresses; but if any fail to love, he is outside this light.

vii. *And ye have an anointing from the Holy One . . . the anointing which ye received of him*. The point of these expressions is somewhat obscured in the translation; *anointing* (or *chrisma*) is of the same root as *Christ*, and accordingly of *anti-christ*, the topic of this Saying.

viii. *Everyone that doeth sin doeth also lawlessness*. The connection of these words with the rest of the Saying seems to be this. *Sin* is the usual Christian term for what the word implies; *lawlessness* is a word that would appeal to those leaning to the old dispensation. St. John identifies the two as a mode of emphasising the point of the whole Saying, that doing righteousness is the sole criterion of sonship: those who do evil have no hope from law or gospel.—This Saying ends with the ‘love of the brethren,’ which is the topic of the next.

Epilogue. The structure of this Epilogue is obvious: three confessions are made of fundamental points of faith; such faith presents the true God, all else deceives with *idols*, false semblances of Deity.

THE REVELATION

The Revelation of St. John is in literary form a 'rhapsody,' to use the term applied in these works to the distinctive contribution of Hebrew literature, a new literary form made by the fusion of all other literary forms in one. [*Isaiah* volume, pages vii-xii.] The proper preparation for appreciating it is to study other rhapsodies of Old Testament prophecy, more especially the Rhapsody of *Zion Redeemed* [*Isaiah* volume], the rhapsodies of Joel and Amos, and the Vision Rhapsody of Zechariah [*Minor Prophets* volume]. One point of literary distinctiveness may be remarked: in the Hebrew rhapsody, while all literary forms are fused together, it is usually the dramatic form that is most prominent: in St. John's *Revelation* the prevailing impression is that of epic succession of incidents, as narrated by the seer.

A modern reader, accustomed to such poetry as Dante's *Paradiso*, must always remember in approaching such a work as this that Hebrew literature rests upon the symbol rather than the image. [For a comparison see *Idylls* volume, pages xx-xxiv.] Dante's imaginative forms may be symbolic, but they will never cease to have the characteristic of imagery that they can fit into pictures. Hebrew symbolism is again and again incompatible with the pictorial: it is enough to instance the leading symbol of this vision — the Lamb, which, in the various presentations, could enter into no pictorial imagination. Still, on the shadowy background of dream movement (the natural basis of a 'vision'), the successive scenes of St. John's *Revelation* do appeal to the imagination as a sequence of dim but majestic pictures.

In interpreting symbolism, as with all the higher forms of allegory, the first critical requirement is restraint. Even with such a poet as Spenser it is only rude exegesis which identifies a particular personage with a definite idea: in the more mystic symbolism of the present poem it is a violation of true literary touch to seek a meaning for every detail of a complex presentation. Interpretation must stop short at general suggestion. In handling mystic numbers our poet will speak of *thousands upon thousands* to convey unlimited hosts, of *forty and two weeks*, or a *thousand two hundred and threescore days*, multiples of the mystic number seven, to mark a shorter or longer period which he would emphasise as limited and destined to come to an end. But to seek a significance in the actual figures is gratuitous and risky exegesis.

The most important thing in connection with the symbolism of St. John is a point of literary effect, which further seems in the poem itself to be indicated as extending beyond poetic form into the underlying spiritual interpretation. This is that the symbolism of *Revelation* is the symbolism of Old Testament prophecy revived; the symbolic ideas being not merely revived, but at the same time varied, massed together, and intensified. Indeed, very little of St. John's imaginative forms are drawn from any other source. Considered from the literary side this is the device of 'echoing,' which distinguishes all 'classical' poetry,—the special line of poetic succession in which each poet makes new creations out of detailed reminiscences of the poetry of the past. But in the present case this is much more than a literary device. *The testimony of Jesus is the spirit of prophecy*: one of the leading thoughts of St. John's work is

that the mysteries of the old dispensation find their solution and fulfilment in the new: similarly, the forms of ancient prophecy combine*to make the symbolic setting of the supreme revelation.

This revelation is a Vision, falling into seven 'visions,' as in the case of *Zion Redeemed*, or Zechariah's Revelation; the seven parts are however continuous, one developed out of the other, with no break: the distinction is one of analysis. It is most important for the interpreter to divest his mind of all idea of succession in time. As with Isaiahan rhapsodies [compare pages x, 237 of that volume], the relation of these seven parts is not that of temporal succession; each is complete in itself, and a complete presentation of the whole from one side. The connection of the seven is logical.

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|--|---|
| I. The Sealed Book and the Lamb | VII. The Lamb's Bride and the New Jerusalem |
| II. The Powers of Judgment [or Judgment Potential] | VI. The Word of God and the Thrones of Judgment |
| III. The Seven Trumpets: Judgment Imperfect, and the Mystery of Prophecy | V. The Seven Golden Bowls: Judgment Consummated, and the Mystery of Babylon |
| IV. Salvation: The kingdom of the world becoming the kingdom of Christ | |

By a structure exactly analogous to that of Joel's rhapsody,* and in a less marked degree to that of *Zion Redeemed*, the fourth or central section is the foundation of all the others, the first three working towards it, the last three founded upon it. As always, literary form is here pointing to the deepest spiritual interpretation. The above scheme of structure also suggests at a glance correspondence of parts: III exactly corresponds to V, as imperfect and perfect on either side of the dominating central section; similarly II and VI are analogous; also I and VII, the former before the movement commences, the latter after the movement of judgment is closed. There are in addition a prologue and epilogue: the former the Words to the Seven Churches; the latter, Seven Last Words.

On page 195 I give a more detailed scheme of structure, in which more minute symmetry may be traced between the working out of the seven 'visions' or sections. This suggests to the eye how I and VII are separate from the rest; how the other five have sevenfold subdivision; how in all of them there is a marked break between the first four and the last three of each. Again, it will appear how IV takes an independent course; on either side of it III is closely parallel with V, and II with VI. The conspectus also brings out some other points: the cries of woe which emphasise the succession of phases; and *parentheses*, in which the seer himself meditates, or is addressed by the personages of the vision.

* See my *Literary Study of the Bible*, page 370.

STRUCTURE OF THE REVELATION

I	II	III	IV	V	VI	VII
The Throne	Four Powers of Judgment i ii iii iv v Cry for judgment from beneath the throne	Judgment from above i ii iii iv (Eagle's Cry of Woe) v Judgment from beneath (Second Cry of Woe)	i Origin ii Heaven iii Earth iv The Beast <i>Parentthesis</i> v The Beast's Prophet	Judgment above i ii iii iv v Judgment Beneath	<i>Parentthesis</i> i ii iii iv v Thrones of Judgment <i>Parentthesis</i>	All things new New Jerusalem Water and Tree of Life
The Sealed Book	vi Judgment dawning [Restraint of Judgment and Sealing of Saints]	vi Judgment from Euphrates [Sealing up the Mystery of Prophecy] (Third Cry of Woe)	vi The Saints arrayed for War	vi Judgment at Euphrates	vi Return of Satan and War	
The Lamb	vii Silence pointing forwards	vii Pointing forwards	vii SALVATION: Song of Moses and the Lamb	vii Judgment finished	vii Second Judgment	

Prologue

The sevenfold prologue is partly involved in the vision of the Revelation, in the main outside it. Heaven is not said to open, but a phase of the Divine glory is visible, and charges are addressed to each of the Seven Churches of Asia. The literary form of this prologue is an echo of the opening section of the rhapsody of Amos [see page 94 of that volume], in which Israel and Judah are presented as among the Seven Doomed Nations: particular addresses of doom are made to each of the seven peoples, these being bound together by recurrent (though varied in detail) *formulæ* of doom. So in the present case the charges to the particular churches are independent; but these are enclosed between recurrent formulæ at opening and close of each, the formula varied in details for each church. The opening formula describes the Divine speaker, the close is made up of promises and a cry of emphasis. The symbolism of these formulæ is largely, but not entirely, anticipation of the symbolism of the coming Revelation. The symbolism of the Divine manifestation is here chiefly from Daniel [page 29 of that volume].

I

The Sealed Book and the Lamb

The opening phase of the vision is a starting point, before the movement of judgment commences. It takes to the imagination the form of three symbolic pictures passing one into the other like dissolving views. First, Deity supreme is manifested,

surrounded with all splendour, while all grades of authority and all forms of life move in a ceaseless round of adoration. Then a book sealed with seven seals becomes visible in the hand of enthroned Deity: a sense of oppression being felt that none can unseal the Book of Mystery, a comforting promise declares that the LION of Judah shall unseal it. As in the third picture we look for this Lion there appears in its place a LAMB *standing as though it had been slain*. As the Lamb takes the Book the universal adoration is transferred to this Lamb; and there is a significant addition to the sources of adoration in the golden bowls full of incense, symbolising the prayers of the saints.

The throne, and surrounding radiancy—
the living creatures

Ezekiel's Vision (pages 9-12).*

Twenty-four elders

From same idea as 'Ancient of days' (*Daniel* vii. 13):* compare etymological meaning of such words as *senate*, *presbyter*: age symbolises authority, the comparative degree may suggest subordinate or graded authority [Milton's *Thrones, Virtues, Dominations, Princedoms, Powers*].

Seven Spirits before the throne . . . [of the

Zechariah's vision (iv. 10): emanations from Deity.

* Where a reference involves a particular clause I give the Biblical chapter and verses: otherwise, the pages of the volumes in this series.

Lamb] sent forth into
all the earth

Glassy sea like unto
crystal

Book sealed with seven
seals

Lion of the tribe of Judah
Root of David

The Lamb . . . as though
it had been slain

Incense, the prayers of
the saints

The number . . . ten
thousand times ten
thousand, etc.

Regular conception of 'waters
above the firmament': perhaps
suggestive of vast sea of life.
[Compare below, V. vii: waters
on which the harlot is seated are
peoples and *multitudes* and *nations*
and *tongues*. Hence the flushing
of the glassy sea with victory in
IV. vii.]

Intensified from Daniel's sealed
book of prophecy (xii. 4); com-
pare *Isaiah* xxix. 11, *Ezekiel* ii. 9.

From the Blessing of Jacob.

Regularly in *Isaiah*.

Imagery of *Zion Redeemed* (IV),
and John the Baptist (*St. John*
i. 29), considered as last and su-
preme of prophets.

Psalms cxli. 2.

Similar use of *thousand* in *Daniel*
vii. 10, *Psalms* lxviii. 17: also
compare, *Saul has slain his thou-*
sands and David his ten thou-
sands.

II

The Powers of Judgment

As the seven seals begin to be opened there is a commencement of movement in this rhapsody of judgment. But in this second section the judgment is only potential, not reaching the point of actual operation. Four symbolic Powers of Judgment successively appear: authority is granted them, but they are not here described as exercising the authority. With the opening of the fifth seal, souls slain are visible beneath the altar, crying for judgment: individually they are granted the white raiment of deliverance, but as a whole they are bidden to wait for their brethren. With the sixth seal there is a warning of prophetic horrors, up to the point of a breaking of the Day of Wrath. But at this point judgment is restrained; and the main significance of the section is unveiled: it is the Unsealing of the Book and the Sealing of the Saints. From the tribes of Israel are sealed numbers indicated by union of the mystic numbers twelve and thousand. Then, for a climax, a picture of a *multitude which no man could number, out of all nations and kindreds*; these are linked with the adoration of heaven, the Salvation cry of IV, and the imagery consecrated by *Zion Redeemed* to the return of the exiles to their home. At last the seventh seal can be opened: but there follows only a silent expectancy pointing forward to the visions to follow. [Note: II is the completing of I, III of II, IV of III; each section presents the whole mystery, though in different phases.]

The four horses and their riders

A combination of Zechariah's horses [spirits of ministration: page 188 of that volume] with the colours made significant — and Jeremiah's four forms of Judgment (page 64), Death, Sword, Famine, Captivity. — Ezekiel's Mimic Siege, and insistence on *eating bread by weight*, etc. (page 18), helps to interpret the third horseman.

v. The cry, How long?

The opening of Zechariah's Vision (page 188).

The horrors of the Sixth Seal

A massing together of prophetic symbols of judgment: compare *Joel* (pages 81, 82, 85, 88); *Isaiah* (pages 11, 109); *Nahum* (page 153); *Hosea* (chapter x. 8).

The restraining of judgment until the saints are sealed

Exact echo of Ezekiel's Vision of Polluted Jerusalem (page 29).

Washed . . . robes . . . white in the blood of the Lamb

A combination of Isaiah's *though . . . sins . . . scarlet . . . white as snow* with Zechariah's Vision (page 191), where Joshua's *filthy garments* are changed for *rich apparel* in token of acquittal.

They shall hunger no more, etc.

Silence, at the opening of the Seventh Seal

Imagery from *Zion Redeemed* (page 160).

So Zechariah's Vision (page 191):
Be silent, all flesh, before the Lord; for he is waked up out of his holy habitation. Also an echo of *Exodus*, chapter xiv. 13.

III

The Seven Trumpets

Judgment Imperfect and the Mystery of Prophecy

At last judgment may begin, or rather, pass from the potential to the actual. With the sounding of the first four trumpets we have judgment descending from above; with the fifth, judgment ascends out of the pit; with the sixth it passes from Euphrates [regarded as centre of the earth] along the four winds [the suggestion of *four angels*]. But with all this symbolic judgment are associated expressions of imperfection: the first four dooms are to injure the third part of nature, the fifth is enjoined not to kill but torment, the sixth is to kill but only the third part of men. [Contrast the corresponding sections of V.] Before the final trumpet sounds, a *strong angel*, with enhanced accompaniments of radiancy, makes proclamation with a *great voice*, while the *seven thunders* utter their voices: but the seer is to seal up what is thus uttered, and we only

hear that when the seventh angel has sounded, *then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets*. What is sealed up [to the prophets themselves] is made known to us, as the seer is directed to eat up the sealed book. We soon perceive how this whole section is concerned with the Mystery, or Gospel [*good tidings*] of Prophecy. Supreme symbols of the old dispensation, echoes of prophetic story, make clear in what follows the conception of the prophets of the old dispensation exercising their warfare for God, with miracle and amidst persecution; when at last the symbolic prophets lie dead *in the street of the great city . . . where also their Lord was crucified* [compare, *Jerusalem, thou that killest the prophets*], after a time *the breath of life from God entered into them* [compare Ezekiel's Vision of the Valley of Dry Bones]; they go up to heaven in the cloud [like Elijah in the fire], while doom falls upon the city. When the seventh trumpet, which is to unseal the mystery, sounds, voices proclaim that which is the subject of the next vision: the kingdom of the world becoming the kingdom of Christ. Thus the Mystery of Prophecy is unsealed in Christ.

The Seven Trumpets

Fundamentally on *Joshua*, chapter vi; connected by Joel (page 80) with the day of doom.

Fire of the altar cast on earth as commencement of judgment

An echo of Ezekiel (page 31).

The first three soundings

Echoes of the plagues of Egypt. For the mountain burning with fire compare Jeremiah's *Doom of Babylon* (page 206). Wormwood in this sense is a favourite symbol of Jeremiah (ix. 15; xxiii. 15).

The fourth sounding and
diminishing of sunlight

This is not so much the stock prophetic symbol of darkened sun (e.g. *Amos*, page 111; *Joel*, pages 85, 88) as the reversal of Isaiah's conception (xxx. 26) of light of sun as sevenfold, etc.

The star fallen from
heaven

Echo of Isaiah's Lucifer (xiv. 12).

Smoke . . . locusts . . .
like unto horses

For smoke in connection with doom compare *smoke out of the north* (*Isaiah* xiv. 31): The idealisation of locusts into an army of destruction is the great symbol running through *Joel* (pages 81, 84).

The horsemen of the
sixth seal . . . with
heads of lions

Perhaps an echo of the mystic army of Isaiah (page 19).

The book eaten up, sweet
in the mouth, bitter in
the belly

An exact echo of Ezekiel (page 13)

The measuring reed

From Zechariah (page 190). Compare Ezekiel (page 153).

The two olive trees and
two candlesticks

A leading point in Zechariah's Vision (pages 192-4): there interpreted probably of union of priesthood and principedom in the restored community: here in a general way suggestive of the whole [spiritual] authority of the old or prophetic dispensation.

IV

Salvation

The Kingdom of the World becoming the Kingdom of Christ

We thus reach the central, which is also the foundation, section of the whole rhapsody: others deal with judgment, this will be found at the end identified with the idea of Salvation. It has already been proclaimed as the kingdom of the world becoming the kingdom of Christ.

For introduction, there is the momentary unveiling of the Ark of the Covenant; a foundation symbol of God, not as the creator of the whole universe, but as the divine ruler of a chosen people. The whole conflict of this divine rule with its foes is to be suggested; not (it must be carefully remembered) in historical stages, but in symbolical phases.

i. The conflict is displayed in its ultimate origin: the Seed of the Woman against the Serpent. Yet this manifestation has completeness: the child is caught up to heaven, the woman has her assigned place in *the wilderness* for a term that will end.

The sign of the woman
with child

Isaiah's sign of the virgin [or woman] with child . . . bringing forth Immanuel. Though in its place an historic symbol (pages 223-8 of *Isaiah* volume), this has been spiritualised as a prophetic sign of Christ by Matthew (chapter i. 23). — The child thus born is identified with the Messiah of Psalm ii: who is *to rule all the nations with a rod of iron*.

Another sign in heaven
... a great red dragon
... his tail draweth the
third part of the stars
of heaven and did cast
them to the earth

Here we find some primitive nature symbolism, which however has been closely interwoven with the imaginative conceptions of O.T. prophecy. [Compare such passages as Job's curse (page 16) and Isaiah's reference to Leviathan (page 88), Ezekiel's dragon of the sea applied to Egypt (pages 120, 196), and note in *Job* volume, page 151.] Primitive imagination conceived of a dragon

in the heavens associated with the phenomena of eclipses; also of the sea as a serpent or dragon winding about, and at times invading, the earth. This symbolism is here utilised for the leader of the fallen Angels [or *stars*: compare *Isaiah* xiv. 12]. The dragon is also identified with the Serpent of *Genesis*.

ii. The conflict now appears as the War in Heaven, between Michael and his angels and the dragon. This also embodies the whole conflict, by reference to the woe for the earth after the dragon and his angels have been cast down to the earth. [Compare the spirit of such passages as *Ephesians* vi. 12.] The victory is *because of the blood of the Lamb*.

iii. We now have temptation on earth, or relentless war between the dragon cast down and the woman and *the rest of her seed*: yet a conflict limited in duration by symbolic expressions of time.

The serpent casting out
water . . . the earth
helping the woman

Here there is again utilisation of primitive imagination: the primitive warfare between the ocean-serpent and the earth made symbolic of the spiritual warfare.

iv. The conflict now is presented as a conflict with world forces, symbolised as brute force, or power of a monstrous beast, set on however by the dragon.

The beast coming up out of the sea, etc.

This is of course an echo from Daniel's visions (page 28 and following pages), but generalised: Daniel's visions suggest successive world powers, the terms of the present vision [*horns, diadems, names of blasphemy*] are those of world powers in general.

*One of his heads . . .
smitten unto death . . .
his death-stroke healed*

Probably an echo of the words to Eve: *It shall bruise thy head, and thou shalt bruise his heel.*

*And the dragon gave him
authority . . . and there
was given to him au-
thority over every tribe
and people and tongue
and nation*

Perhaps an echo of the devil's temptation (*Luke*): *shewed him all the kingdoms of the world . . . to thee will I give all this authority . . . for it hath been delivered unto me; and to whomsoever I will, I give it.*

[Between iv and v is the first of the parenthetic passages: as it were, the seer, absorbed in the interest of the symbolised conflict, encourages himself. Herein consists the patience of the saints, they know their captors must at last be made captive.]

v. Another phase of the conflict is darkly shadowed: perhaps we may interpret, not world force, but world worship. The symbol is another beast, uniting the marks of the lamb [supreme symbol of the whole rhapsody] and the dragon: working miracles he causes all to worship the first beast, whose authority he exercises, establishing a badge lack of which excludes from all human intercourse. It is no longer external brute force, but worldly force organised as a false religion.

Another beast, etc.

The chief key to this dark symbolism is found in VI. iii; where we find vanquished together *the beast . . . and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image*. This *false prophet* is thus clearly identified with the second beast of this section: especially in view of the original meaning of the word *prophet*, one who interprets, or acts for another (compare *Exodus vii. 1*), and universal usage of the Greek word *prophet*. This assists the interpretation given above, as world religion and superstition

in contradistinction to world force.

The number of the beast

The opening phrase, *Here is wisdom*, suggests a secondary application of the universal symbol, and one that is absent from the general significance. It therefore does not affect the literary interpretation, and is probably a temporary allusion of which the point is now lost.

vi. At last the conflict of Church and World is presented from the other side; we have the Followers of the Lamb arrayed for conflict, with attendant symbolism of harping and song that none can learn but themselves, and the name of the Father [in place of the mark of the beast].

They are virgins

The whole context suggests that virginity is here used as a symbol: sanctification; they are set apart for the conflict. It is only a plural modification of the final symbol of the Lamb's Bride.

[A triple cry prepares for the grand climax of vii: the first proclaims the hour of judgment as come; the second points forward to the subject of VI; the third denounces doom on the worshippers of the beast.]

[Once more the seer, parenthetically; sympathises with the conflict, recording the voice that proclaims the near salvation: *From henceforth . . . Blessed, etc.*]

vii. The issue of the conflict: one sitting on the cloud like unto a son of man [compare opening of prologue: *Behold he cometh with the clouds*]: who reaps the ripe harvest of the earth: those that come victorious from the beast sing the *Song of Moses . . . and . . . of the Lamb*. Thus the initial salvation of God's people from their Egyptian foes and the consummation of salvation emphasise the unity of this whole section.

The sickles . . . vintage
 . . . winepress

Once more an example of the massing of symbolism. The *sickles* are an echo from the final conflict in Joel's rhapsody (page 87): note that there also is the combination of harvest and winepress—the *treading the winepress* is a symbol from the great Vision of Judgment in *Zion Redeemed* (page 200)—the final detail, *even unto the bridles of the horses*, is echoed from Isaiah's Assyrian flood (page 29).

Another sign . . . seven
 angels having seven
 plagues

Merely a link between this section and the next as frequently in this rhapsody.

V

The Seven Golden Bowls

Judgment consummated and the Mystery of Babylon

The last vision presented Salvation: this returns to the predominant theme of Judgment. The same temple in heaven opens, this time to display the seven angels coming, in hierarchical splendour, to pour out the seven last plagues from the golden bowls. In close conformity to **III** we have successively the four outpourings of judgment above, then judgment beneath, then judgment at Euphrates. In contrast with **III** there are now no notes of incompleteness in the doom which is described, and in the last section is reached the climax, *It is done*. In **IV** five sections made prominent the opposing forces, and only two the heavenly hosts and victory: here six sections describe successive dooms, it is only in the last section that the opposing force appears under the name of **BABYLON**, and at great length is elaborated the *Mystery of Babylon*. [Just before the final outpouring there is another parenthetical exclamation of warning and watchfulness.]

The Seven Golden Bowls

The regular prophetic symbol, the *cup* of the Lord's fury; especially in *Jeremiah* (pages 102-6).

The outpouring

Suggestive throughout of the Plagues of Egypt, intensified. Especially: *iii* rationalises the

vi. Drying up of Euphrates — way for kings from the sunrising

Babylon

first Egyptian plague (compare *Wisdom*, page 101); iv is a counterpart to III. iv, and echoes the plague of hail mingled with fire. The hail appears again in vii, where it seems to be combined with an echo from Zechariah's Vision (page 195: the weight of a talent).

This seems to be a link with VI. vi, a preparation for the final war of Gog and Magog. — The only point of *Har-Magedon* seems to be that the holy land is to be the theatre of the final world combat: so the valley of Jehoshaphat in Joel's rhapsody.

Under this one name is, in this vision, the whole adverse force concentrated. In the long *Mystery of Babylon* that follows, the details identify this mystic 'Babylon,' not only with the Babylon which was the chief topic of Prophetic Doom song, but with the other enemy cities of prophetic literature, especially maritime Tyre. [Compare Rejoicing over

Fallen Babylon in *Zion Redeemed* (pages 153-4)—Jeremiah's Doom of Babylon (pages 195-212), especially, *My people, go ye out of the midst of her* (page 209), and the epilogue (212) in which a stone is cast into Euphrates—Isaiah's Doom of Tyre (75-8)—Ezekiel's Doom of Tyre (101-7)].—Possibly the *seven mountains on which the woman sitteth* may be a link to connect this Babylon with (imperial) Rome: but of course only as one of many cities. The preceding words, *Here is the mind which hath wisdom*, favour a particular interpretation (compare above, note on IV. v): the details that follow however are not favourable to it.

VI

The Word of God and the Thrones of Judgment

Yet another Vision of Judgment is necessary: this has been displayed in various aspects, now it is to be brought out how the whole is the work of the Supreme Word of God. By the link of the white horse he is seen gathering to himself the vari-

ous Powers of Judgment which appeared in II; and now Judgment will be fully enthroned. After an introduction, which is anticipation of VII [and a parenthetic rapture of the seer at the message he receives], brief sections display the overthrow by the Word of all the forces of preceding visions: Beast, False Prophet, Dragon. Then (v) there is the first enthronement, and the first resurrection with the millennium of the blessed while Satan is bound. [Again, a parenthesis celebrates the blessed hope.] The sixth section (as in II, III) is a backward movement: Satan is loosed, and the final struggle of *Gog and Magog* takes place. With vii there is the final judgment of all living: after which death and Hades are cast into the lake of fire, which is the Second Death.

ii and vi contain the chief symbol not already used — the war of *Gog and Magog*

This is condensed from Ezekiel's *Gog of the land of Magog* (pages 146-52): a prophetic conception of dim struggle in the infinite distance of time and place. The detail of summoning birds to the supper of God is itself an echo (page 151).

The Thrones of Judgment and the Books of Life

From Daniel's Vision (pages 29, 46).

VII

The Lamb's Bride and the New Jerusalem

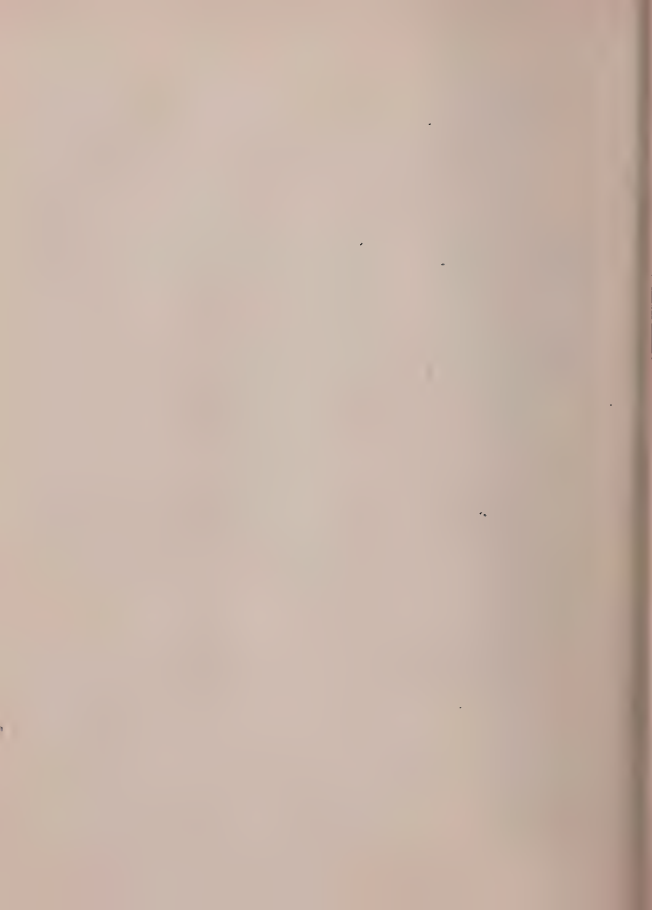
All judgment at an end, we return to the peace of the first vision: a new heaven and earth; the new Jerusalem descending as a bride adorned for her husband; the river and tree of life, leading to the final thought of reigning for ever and ever.

A new heaven and earth
The Lamb's Bride — and
gates of precious stones
— gates open continually — measuring reed
and dimensions

River of water of life —
trees of life — monthly
fruits for healing of
nations

From *Zion Redeemed* (page 205).
Songs of Zion in *Zion Redeemed*
(pages 175-8, 190-4) combined
with elaborate Vision of Ezekiel
(from page 152).

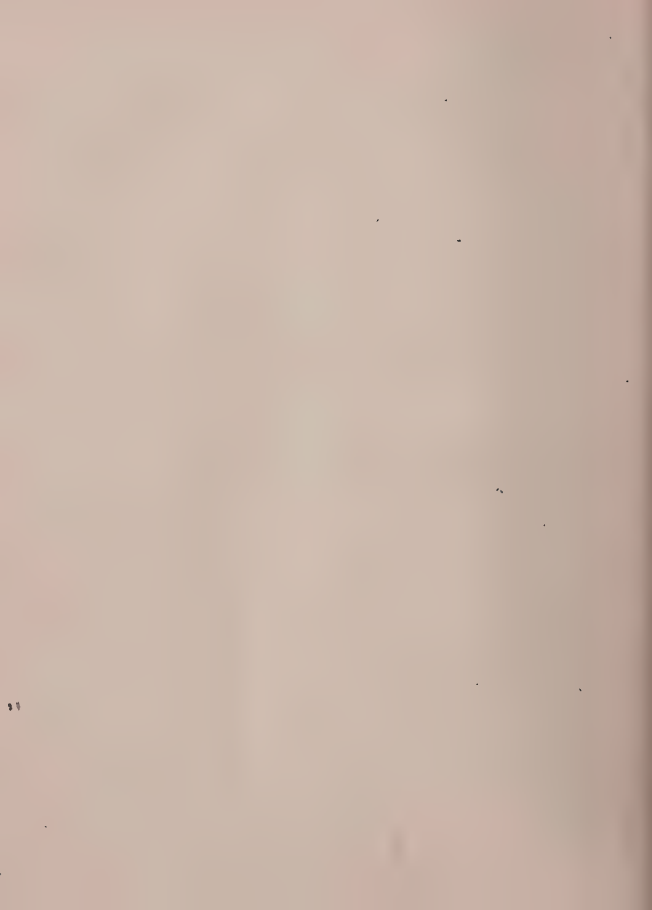
From Ezekiel (pages 177-8) with
a possible echo of the Garden of
Eden in *Genesis*.



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AND

REFERENCE TABLE



REFERENCE TABLE

*To connect the Numbering of the Present Edition with the Chapters
and Verses of the Bible*

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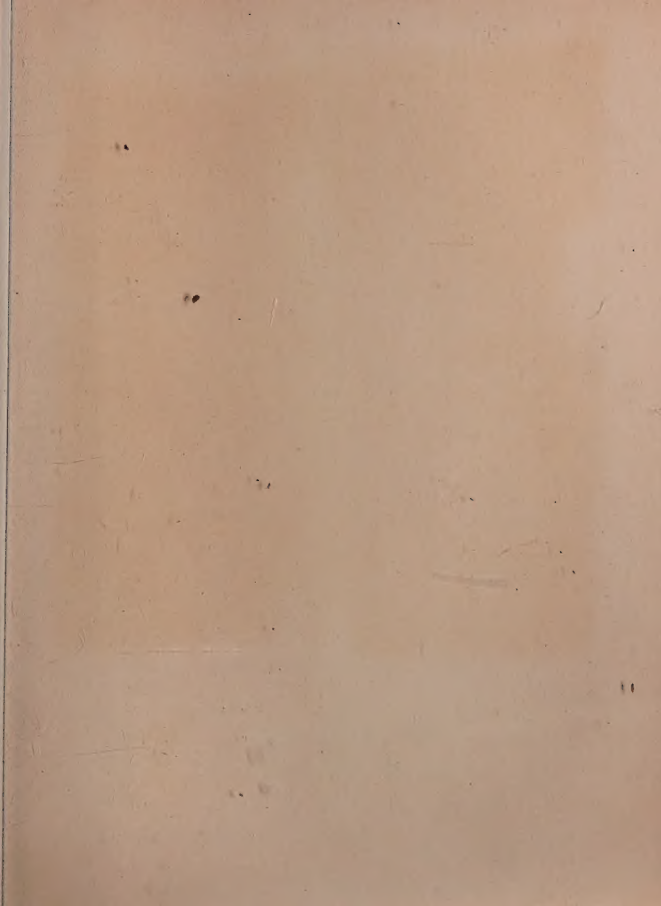
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